



התנועה לשחרור דרום-סודאן

שם:

חצ- 2122/12

93.75/1 - 95

16/11/2008

02-110-03-07-01

מזהה פיזי:

מזהה לוגי:

כתובת:

טביה כהן

סנדיירון וישראל אדריכל אברהה

סודן 115.1 המדרשה לחחרור דרום
סודאן

נולד: 1.1.1964

31.12.1965: 173303

ס.ב.ד.ר

סודן 115.1
ישראל אדריכל אברהה
סודאן 115.1
סודן 115.1

115.1 3/0

יד רושלים, ד"א שבת תשכ"ה
14 בדראר 1965

סְרִירָה

ספרייה ציבורית ישראל
תל אביב
25.1.1965
הנפקה
... 92

הציגו גוונים באפריזה

ס/סביהל ס.מ.מ. 11/2

לְמַלְאָךְ

הבדקה: דרום סרדיון

מפרפורמיון ומסקירות מ"ד אתם למדים שיש תמרורות תדרות בדרום סודאן, גם ביחסה של מפלצת חרטום לבעה וגם בקרבת מנהיגות הדרום סודאןם.

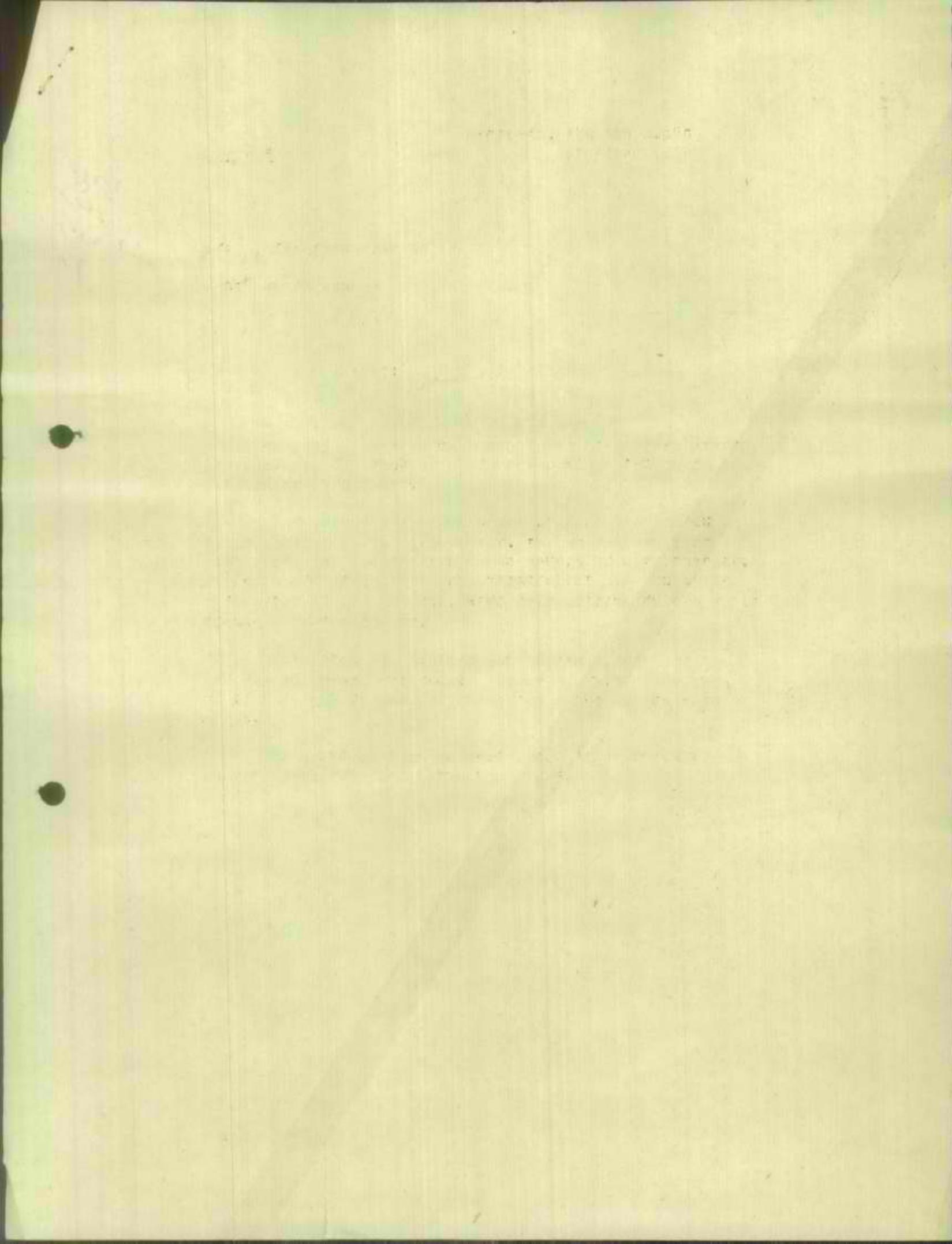
הכלל שבקבב פ"ג הינה החלטת המשרד בדבר דרישות מתמכה מצדך בדרום... זאבים פרומד בקידור. יחד עם זאת, יש כוון לעקוב מקרוב אחר ההתרחשויות לקראת אפרורות של שגור בנטגדור. לזכור זה אין סביעה לקיום סגע אינפומטיבי בלבד אם נציגי דרום סודאן בראצ'ות כהורבטים, אולם דצוי שהירוזה לא תצא מתחדשו ושהמגש לא ילווה בפרוטום.

בשיחותיכם עם מנהיגים אפריקאנרים, ביחד באדראות הגובלות עם סודאן, השדרו-בו. למורט פל יחס לבתיה ופל כל שבי בגיון לאפשרות של מתן תמיכה חמרית לתקומת דרום סודאן.

העשרה להירות لكم לפחות בשיחותיכם בדעתם.

ב ב ב ב ב

לור קדר



SUDAN PROBLEM CAN KILL O.A.U. SAYS SOUTHERN LEADER

THE problem of the Sudan was one of the major problems that could kill the Organisation for African Unity because it was an Afro-Arab conflict, the External and African Affairs Secretary of the Sudan African National Union (Sanu), Mr. Alphonse Malek Pajok, said in Nairobi yesterday.

"The problem of the Sudan is, if not worse, equal to that of South Africa," Mr. Pajok said. "This is a racial issue and anybody thinking that it is a political issue does not have the true facts."

In South Africa there was the problem of apartheid which separated Whites from Africans. But at the same time Africans, after being driven to poor locations, were allowed to develop in their own ways and according to their own culture.

"In the Sudan Africans are allowed to mix with the Arabs so that they do inferior and menial jobs," Mr. Pajok said. "Africans in Sudan are not allowed to develop their own African dignity and culture."

He called on Sir El Khatim El Khalifa's caretaker Government to split the country into two States, the Southern and the Northern, which would have separate flags for any idea of uniting the Sudan was impossible.

The Sudan was not a single nation because of the racial, cultural, linguistic and religious differences between the North and the South.

Mr. Pajok said he was surprised that some people supported the repressive minority Arab Government in a country which had Africans as the majority people, while the Government was a member of the Arab League.

Sanu had offered the Arabs a chance for negotiations in a

neutral country outside Sudan in the hope that the relationship between Africans and Arabs was not completely exhausted.

But this offer in the interest of national unity and peace had been abused by the Arab Government.

Sanu had now been forced, as a last-ditch move, to take two steps. These were the strengthening of Anyanya (Sanu's army) and asking the two Southern Sudanese Ministers in the caretaker Government to resign.

"Sanu must use all means to send out Arabs from the Southern Sudan," Mr. Pajok said. "Negotiations have failed. The next step is force."

The problem of Sudan involved all other neighbouring African States and must be solved by Africans themselves.

Mr. Moi's speech in Khartoum

A further account of the speech made by Kenya's Minister for Home Affairs, Mr. Moi, at the independence celebrations in Khartoum (as reported yesterday) shows that he expressed happiness because the Sudanese people now had a transitional Government "after having overthrown a military Government which had caused stagnation for six years".

He called on the Northern and Southern Sudanese to settle their differences, supporting the Government to build their country together.

ירופלים, כ"ח אדר טשכ"ה
2 מרץ 1965

ס. 7. 1. 6

אלן סר א. פרדד, השכירות, קב"לן

第 10 章 金融产品

תגדודן ודרום טרדרן

שלוט בבל-בר-בר וברת על דיווחהיך בגדון תומסיפין לכו רבות להבתרת המרדת

הדורש המתקבל עתה הדר כי מבדעת SAMU מודלה לפלאים ורостиים
זרבים. בסכטך האחרון דוחות כי כהה מטבחיה כפז ODUHO
WILLIAM DING התפזר ספוצה עזב גישתו הפיסכית כל
כלפי הסדרדים (אגב, האם ידרן ארגון או סגירתה?). בדרכו לדעת
בודע לבר לאחרותה על ארגון תברעתה חדש SOUTHERN SUDAN FREEDOM
FIGHTERS UNION OF CONSERVATIVES
שבדרארותה צורף MORWEL, כי שהיה מנהיג המתחוות הדרוז-סדרדים באזדר
בחד אל ב'אבל וברת שם ליק"א. בעוד מרות כטביה לעובדי אוצר ב"ספסלאט"
אך עתה מרע. תברעתו היא כבראה הקיזוגית בירוח ודרשתה גוזן
SAMU מוחלט על דרום סדרן ועומדת מדיניות לאלטמר. אחד מנהיגי תברעתה גוזן
PAJAK, אך הוא מנהיג SAMU לשופר, בקר בוגרירוטון בגירורובי, וסואר
כל אגף תברעתה וכאש אספן איסוף כל המהיג MORWEL מ"ס
לטדרה אפריקה. ~~בנובמבר עזב איזה~~ ~~בנובמבר עזב איזה~~

עדין שתרמה צבודה שאלת הפקודת והברורה המדינית של חכמת המלחמה
עננת הקוריה ANY ANY זהפרלט בטור דרום סורן אספה. בזמן אחדון
ראיבו ידיעות כי לפשע הפקודת עליה נסאו בידי מפלגת SOUTHERN FRONT
שחיא תברעה לשפטה בתדרון סורן ואשר קבלו פאה נסאות במשפט החדשה של
סורן. אולם לאחר רדתו קבלו דרום מלודון המגביע על כך כי בס ה-SY ANY
סודן לסייעם דרום שرك חלק סגן מקומות קשר עם SOUTHERN FRONT

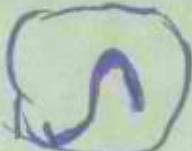
בשפת שומרץ סמך דורותיהם כרטפיים ובקורה פיזוכלו לסעיף לבו להבהיר הגדרת הפטורסתה.

ב ב ר כ

גואטםלה

הנתקה: השבירירות אדים

卷之三



EMBASSY OF ISRAEL

K A M P A L A

P. O. BOX 3952

ב"ג בסיירן תשכ"ה

23.6.65

103.5

7/6

שנה

שגרירות ישראל

770

אל מ"ר י.ביבון, אד"מ אבנת

סאט' השגרירות, קמפללה

115.1 30

דרכון סולאן

אחד מהתמזהיגים הדרום סודאנים GEORGE KWANAI

שמראאו מהפרובידציה UPPER FILE הרדיוגרפיה כי הוא
סתכובן לצתת לאתирופיה ולפערול שם.

קואבאי היה האחדאי לעבידי אינפודטציה בס. SAM
רמחומכי ג'רץ אודוורה. לאחר הפיגוע בסאבו פעל למגן
קד יתלה קידרובי ולוחם והתגלה לכל פשורת. הוא סתגבורדי^ו
החרדיים של ויליאם דבג. השםוף ברגע ח'רטום.
קואבאי בחדר אינטיליגנסיה פאוד ומסודד שגד וצדאי
לעטוד אחר בקשר באם ים לכט צבין בקבלת אינפודטציה על
ההתקהחות בדרכון סולאן.

בברכה

א. פרוד

הפקה: מאן

ירושלים, יד' בכסלו תשכ"ג
1965 8 בדצמבר

961

שְׁמַרְנָה

2011
2010
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אל : הצעדיות באפריל 1930

מאות : סבון מס"ג

הבדון: דרום סוראן

בנובמבר 1965, המספר על סיורם של אנשי חיל האוויר הישראלי לצבאות סודאן במליחתו נגד הדרוזים.

במקומם שביתן הדבר, תומכלו להשתמש בידיעות כדי להראות
כיצד מסתיע האימפריאליזם התרבות בברחות דרים כדי לדבא מואב אפריקאדי
זרם.

... 2. רצ"ב אלרום קפט משבורעןן היינץ לאור בדហומאי
שהוא בטאון הממלכה למפעה. המאמר מזדהה עם מאבקם של הדודס-סודאדים
לשרודר ומתקיף את פרבבי סודאן וכך את פצרדים ששלחה לדבריר פלוגת
קומבדו לדבורי הדודומיים. מדובר כאן ביפורם על קולוועריאלייזם ובגדבורה
גרבידיים.

לשמורם במשיכרוניכם. אזכור מעדותינו בדינורם על יחסן של מדילבורה אפרדיקה לבניית דרום סודאן ובבקশם להעבירות לגדו הדין שתקלטם משיחות בגורשו.

בְּרִכָּה

מחנה ליטם

הפקה: באוריינט, ביז'ו-ג'וּרָק
השבריריות, ווּשְׁרִיכְגְּמָוֹן
השבריריות, לוּבְּדָרְוָן
השבריריות, פָּאָרְדִּים
המסוד

R.A.F. PILOTS help Sudan fight rebels

from our own Reporter

KHARTOUM, November 20.

OFFICERS of the Royal Air Force on secondment to the Sudanese armed forces as a training mission are helping the Sudanese Government to suppress the armed revolt in the country's three southern provinces.

They are making sorties from Juba, the Equatoria province headquarters, under orders from the local Army commander.

Over the past three months these flying missions have, I understand, proved vital for Sudanese troops cut off in isolated camps in thick forest in the Azande district and in other parts of the province where the rains have made road communications impossible.

The southern rebel organisation, Anya-Nya, launched its first harassing raids in September, 1963, but after a virtual cease-fire between November, 1964, and April this year, Anya-Nya has stepped up its attacks.

Its units, which do not appear to have any central command, fight with modern automatic rifles bought from Congolese rebels or stolen from arms convoys sent to the Congo through Sudan.

The precise role of the five R.A.F. pilots at Juba who form part of the training mission is difficult to determine.

Airstrip out of action

Reports that they merely act as pilots when raids are carried out cannot be confirmed. I understand, though, from sources in Juba that R.A.F. personnel are employed mainly in flying food, stores—and, at times, arms and ammunition—in Fokker Friendship aircraft to the garrisons in the province.

Only one Sudanese Army pilot has so far been trained to fly this type of aircraft, which is said to be far more effective in a supply role than the Dakotas and Dorniers with which the air wing is equipped.

Many of the towns and garrisons in Equatoria have their own airstrips in safe areas, but at Yambio, the centre for the Azande district, the airstrip is 16 miles from the town. It was recently in the hands of Anya-Nya and was made unserviceable.

The garrison at Yambio, which is in thick forest country, has therefore had to be supplied by tricky air drops carried out by R.A.F. pilots.

The presence of British pilots in the south is part of a training agreement between Britain and the Sudanese armed forces, which have long-standing ties with Britain.

Both Sudanese official and British sources consider this to be normal technical aid in the military field, and the withdrawal of the pilots at this stage would both be in breach of the training agreement and, it is argued, tantamount to taking sides in the tricky southern Sudan dispute.

Reports from Juba last week suggested that as three Friendship aircraft were grounded through damage or lack of spares, no flying missions had been carried out by the R.A.F. for several days.

OBSERVER

NOV. 21, 1965

L'AUBE NOUVELLE

20. 11. 65

LE DRAME SOUDANAIS

L'appel tragique des Soudanais du Sud menacés d'anéantissement

Un choix atroce

Les Arabes nous ont donné le choix : ou bien renoncer à notre culture, notre langue et notre héritage africain et nous soumettre à la domination arabe, ou bien être effacés de la carte !

Au Doudan, aujourd'hui, l'Arabe méprise l'Africain. Les Arabes cherchent à détruire notre identité africaine, notre dignité nationale et notre fierté d'Africain. C'est le pire des colonialismes, basé sur la politique raciste de la supériorité arabe.

Nous ne nous soumettrons jamais à ce suicide politique, culturel et physique. Nous nous battons jusqu'à la dernière goutte de sang du dernier de nos soldats plutôt que d'accepter qu'un pouvoir étranger — les Arabes — nous soit imposé.

Six millions de morts

Nous faisons appel à tous les Africains et à tous les anti-colonialistes dans le Monde. Nous voulons la paix. Nous ne désirons pas la guerre. Nous réclamons une solution pacifique qui nous accorde l'indépendance qui nous revient. Nous demandons à être libérés du joug arabe, ce joug qui a organisé le Marché des Esclaves dans notre pays.

Pouvons — nous oublier que durant la Période Mahdia, notre population fut réduite de 8 millions qu'elle était à moins de 2 millions !

Aujourd'hui, des atrocités sont commises qui égalent celles commises à l'époque des marchands d'esclaves. Jamais, depuis cette époque terrible, tant d'Africains n'ont été massacrés comme maintenant.

Que la conscience de l'Afrique se réveille ! Ne restez pas neutres devant ce combat d'Africains luttant pour la liberté contre le colonialisme Arabe. Aidez-nous à gagner notre indépendance afin que nous puissions continuer à vivre dans notre propre pays comme des citoyens libres, fiers de notre héritage africain.

Vive l'Afrique ! ! !

Vive l'indépendance d'Azania ! ! !

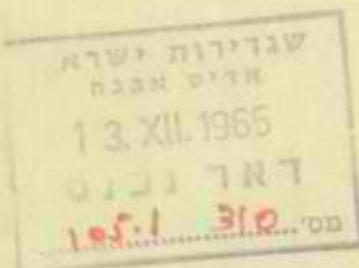
הנחיות ועקבות

הנחיות ועקבות
הנחיות ועקבות
הנחיות ועקבות

ירושלים, יב' בכסלו תשכ"ו
6 בדצמבר 1965

961

שם רם



אל : הציגירות באפריקה.

סקט : סנהל מס"ף

הדרון: דרום סודאן

... 1. רצ"ב צולם קטע מה- Observer הברייטי
סיוון 21 בנובמבר 1965, המספר על סיורם של אנשי חיל האוויר הברייטי
לצבא סודאן במהלך הדרומיים.

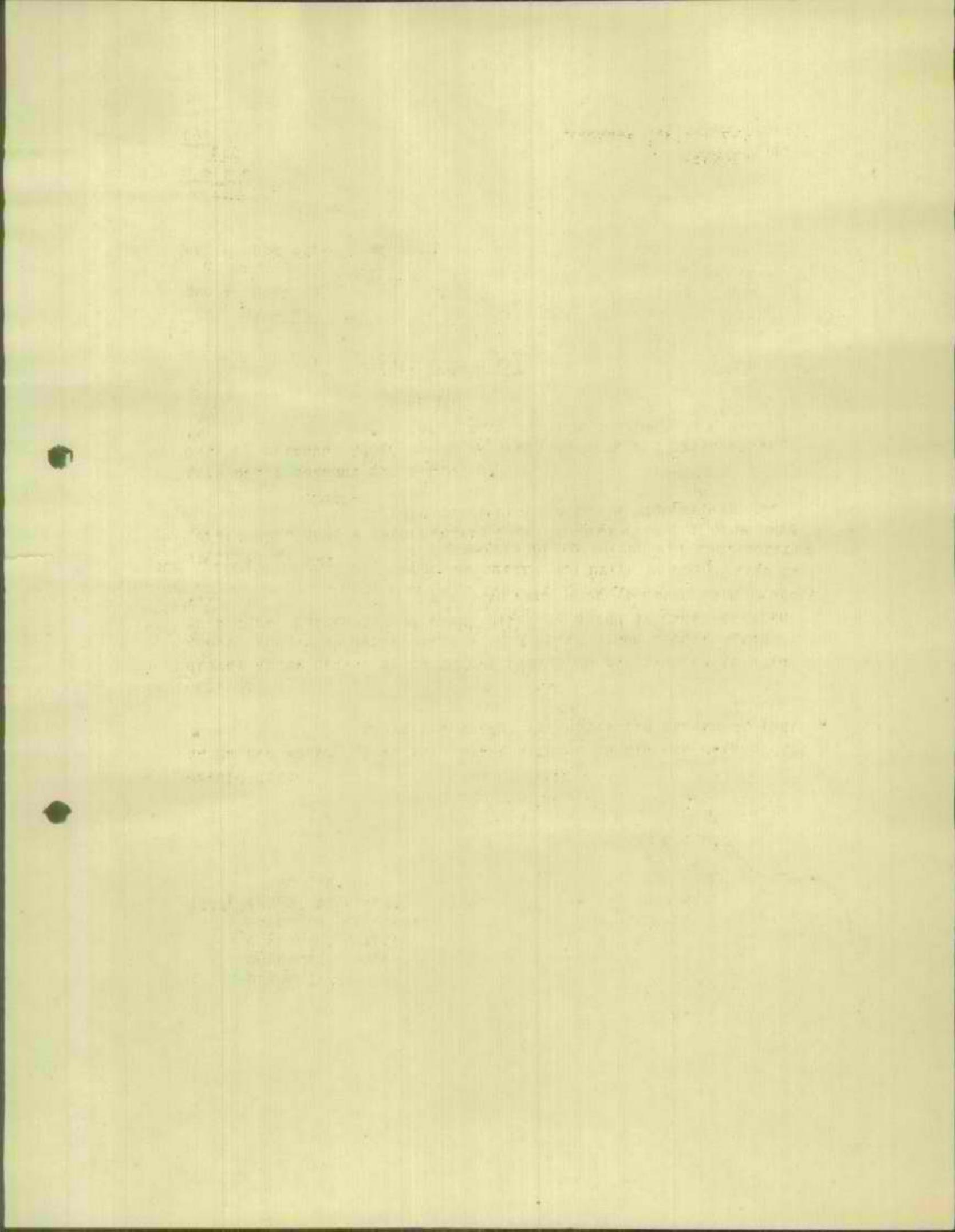
במקרים שביתן הדבר, תוכלו להשתמש בידיעתך כדי
להראות כיצד סטודיו האימפריאליים הערבי בכוורת דרים כדי לדכא סבק
אפריקאי צודק.

... 2. רצ"ב צולם קטע סטודיו היוצא לאור בדוחומי
שהוא בסארן הממליה למגמה. המאמר מזדהה עם סבקם של הדרום-סודאנים
לשחרור ומתקייף את ערביי סודאן וכן את מצרים שלחה לדבריו פלוגת
קורנסרו לדובי הדרומיים. מדובר כאן במפורש על קולוניאליים ובוצעות
ערביים.

לטמות בשיחותיכם. אגרט סטודיו נציגים בדירותם כל יחסן
של מדיבות אפריקה לביתם דרום סודאן ובבקטם להפביר לנורדים שתקלטו
סמיחות בברטן.

בבב כה,
מזה לטע

העתק: גורם, גיו-ירוק.
שגרירות, דוחינגןדר
שגרירות, לובדן
שגרירות, פארם
הפרס



066 2

29.9.65

הגדודון הפגנה הנגדי בדרום סוריה

UPPER NIL - ? - STAPPIENS LAAN

מפתח עט

השבט תעיקרי הרגן זה - **NUN** מהודה 3/2 מכלל האוכלוסייה. מרבית מנהיגיו מהחרת הדרום צדדייה וגם משגנזה, בזילן צדלים מדק, שטבגס למ' ודריאל מטיאס. בעבר היה זה שבט לוחמים שסכו במשיג'ורת על שבטים אחרים, שדרה בער ומטאו ילדים איזום חבבו כבבי אסבט. חלק משבט זה חי בגמבלת, גנתיזמה ולבן קל לאגדה הפתה הדרום סוריה שבעת זה להרמייה באנדרטיה אנטידוטם.

DINKA כמד כן מחבזרדים ב-

UPPER NIL

כמי שבת זה - **NUN** אך ס' ביהם יושבים בבדר אל גפל, הם קדרבים קדרת דם ל-

UPPER NIL ב-
AGHOLI ANUAK SHILUK
AGORY JADIN אשר חילם ירשב בו נרגצתה
מזראו משבט זה. כך מחבזרדים באנדרטיה זו קדרת שבטי
גשיין SALIF
גשיין BARI ה-

למרות רעומי השבט אין הבדלים אטטיים בולטם בין השבטים ואין גזירים
חרדיים בבדר מבדעת **ANYA** SALIF ומחרת זה -
אין לבדלים שבטים כל השבטים, ואין סטטוטים פטימיים בבדר עתג'ועה על רקע זה.

תדרעה אורה עתג'ועה וחקלה בה היא שלוחים צדיעים מפקדים מקומיים
של ייחידות מחרת שלא מזרד ולא כטדיים להגנה ומצד עטס למתקיד זה.
אות המפדרות של **PHILIP PUDAK** בסידור בפקוד האזורי על
המחרת באזורי חבדל עם אתיופיה היא לבודוק חומת זו ולחתולת.

בברכה,

ו. בירן

משרד החוץ

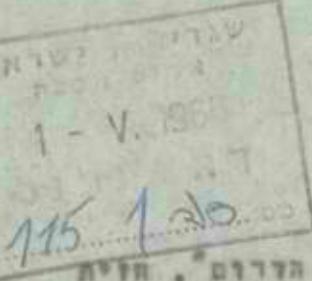
מחלקה החקלאות

שם העתון: רוז אליאנס, שביעון, אמצעי

תאריך: 19.4.65

מספרה ג/א 196

הכוון: גוף חלה בברית אוניברס



בדרום סודאן הוקמו חצרות בשם "החזית החקלאית של תדרון". חזית זו דיבעה ממנה לערוכה לנדטיה משראט, דאסית כל, לטנטיר אל וחדרותה הגדתית של תדרון ולהתגדרות בכל מה שיביא לפזול המרינה.

חזית זו מבקשת פתרות לכל גזע מפלגתי וזכות הנטירות אליה פתרות לדרוםיתים וצפוניים. בין היתר מבקשת לעיריה הגדירות בצדן בלבד, כי זו ראייה, ליאו יוזען, בפזול.

דט/טשא

תאריך ההפקה: 26.4.65

הפוצה:

ישראל, סנ"ה, פז"ה, אדריכל, דטלאן, לייאו.

СУРГУ ПЛІВКИ

анти-вініл

УД-ПЛІВКИ: 100 мкм, 1000 мкм, 1500 мкм

ПЛІВКИ: 100 мкм, 150 мкм

ІДІАСЛІ АЛІ

ПЛІВКИ: 100 мкм, 150 мкм

ПЛІВКИ ПЛЕХІ:

ПЛЕХІ: 100 мкм, 150 мкм, 200 мкм



משרד החוץ

ירושלים, ד' באלוול תשכ"ה
1 בספטמבר 1965

שגרירות ישראל
אדיס אבבה
13.IX.1965
דאר א-תוא
MS-1-350

אל שגדירותם ישראל ארים
שגדירותם ישראל קטפה
שגדירותם ישראל נגידרכ
שגדירותם ישראל לייאופולדויל
שגדירותם ישראל אקרה
שגדירותם ישראל בכאי

סאן: מחלון חקר

1) העטון היידמיי "אלטנברג" החל ב- 29.8.65 לפרסם סדרת מאמריהם על בעיתת דרום סודאן מעת תחכום שacter אלטנברג.

לדברי זו, כידוע על תכנית אתיופית- אוגנדיית - קניהאסית - קוגבוולזית - נאובית המיאמת ליצירת חזית פדרינית שתבלום את התכוועת הערבית אסלאמית כטוראן ובAFXיקה באופן כללי.

2) אבו מערביינים בפרטם מכםיסלליים על עמדת סדיותיהם כלפי
בגיון דרום - סודאן, על התכניות להקטנת סדיות סודריים מדראביה
כגולה ובמיוחד על פעילותם מדרית בסודאן.

היחסים כי סודאן ומצרים התרדרו בזמן האחרון. בספטמבר 3,2. יבקרו במצרים דם סוראן (לאחר הפסכה הערבית) ומשלחת כלכלית בראשות שר הסחר והחישיה.

הראש סכשלאת סוראן מכהן סג'ידיים הדוקים ובסתמיידים עם השבדיר המצרי.

המערב ולפנזה למאדרים בברקזה לאידרא. אבזר זה פנה בדילזה לאטלה לבתק את הייחוזים עם מעצמות

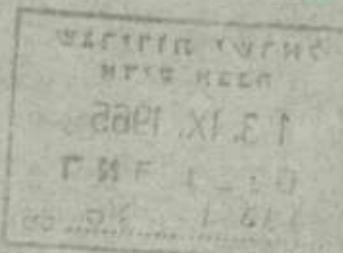
בְּרָכָה

דנור פומדנץ

प्राचीनतम्

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БІОСЕРТ. ЦЕ ІДІОТИЧНА МІСЦІЯ! БІОСЕРТ - ЦЕ МІСЦІЯ +
ІДІОТИЧНА МІСЦІЯ - ЦІЛІСНО СІДІТЬ ВІДОДОГІВАЮЧА МІСЦІЯ ВІДОДОГІВАЮЧА
ІДІОТИЧНА МІСЦІЯ МІСЦІЯ БІОСЕРТ: ІДІОТИЧНА МІСЦІЯ БІОСЕРТ.

卷之三

THE EFFECTS



משרד החוץ

ידושלים, ס' ביסן חנוכה
11 אפריל 1965

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אל:	הסגרירנות	אפסו
	"	דאל-אס-סלאם
	"	בנגדי
	"	כיזירובי
	"	לייזרפלדרגיל
	"	לגרום
	"	אקרדה

“KODAK SAFETY FILM”

הבדרנו: סלקום פ'יח'ודת. הרטסום ב'יך אונס'י ה'גד'ון
ו'הדרום ס'ודאקסם

דצ"ב לעירונכם העתק סכתבו סל אריה גורד-פיגרירוחבו בקספלה בבלגרד:

הבדיג חגבי שסתמי בשיחרת ספר בד הדרומליים היר מקדפים שאל בתבניות
לידניות סדראך מהליגה הפרבנית באחד התבניות להשתפרות במלחמות וטמירה של מלומת
הסידנות, ודק בעידותה המשקיפים מוחזק הבליתו למגרות עקרונות מוחלט. מכך כי היה
תורוך של 7 ראשי מדיניות אפריקניות שיתבענו בחרטום בווי לפסוק פקם מתייבך כל
התבניות שרטבו, סדרל הב"ל. בין ראשי הסידנות כלללים בקרומה, דוארכותן מאליהם
קטרוספּר צפּרן אפריקני ופּדר ריאן מדינה מדרום לסתורה.

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卷之三

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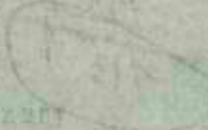


СОВЕТСКАЯ
СОЦИАЛИСТИЧЕСКАЯ
РСФСР

СОВЕТСКАЯ СОЦИАЛИСТИЧЕСКАЯ
РСФСР

СОВЕТСКАЯ
СОЦИАЛИСТИЧЕСКАЯ
РСФСР
СОВЕТСКАЯ
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РСФСР
СОВЕТСКАЯ
СОЦИАЛИСТИЧЕСКАЯ
РСФСР

СОВЕТСКАЯ СОЦИАЛИСТИЧЕСКАЯ
РСФСР



СОВЕТСКАЯ СОЦИАЛИСТИЧЕСКАЯ РСФСР

СОВЕТСКАЯ СОЦИАЛИСТИЧЕСКАЯ РСФСР

СОВЕТСКАЯ СОЦИАЛИСТИЧЕСКАЯ РСФСР

СОВЕТСКАЯ
СОЦИАЛИСТИЧЕСКАЯ
РСФСР

EMBASSY OF ISRAEL

C A M P A L Y

P. O. BOX 2055

ב"ר באדר ב' תשכ"ה

30.3.65

103.5

אל סאך

סאת השגרירויות, קמפללה

לסיבום שיחות ח'رسום בין אבשי האפרן והדרום
למקתבכם 806 מ-3.65.22.

1. השיחות שספטייטו השבש לא הביאו לכל הסכם בין אבשי האפרן והדרום כל עתיד המintel בדרום-סודאן. עם זאת הוסכם על המשך החדרות בדין רון להגיגת להסכם. בקבעה ועדה בת 12 איש שתיקց את שבי האזרחים ותשגש למצוות גורסת פשרה.

2. השיחות היר תרצאות ישירה של ההסכם הסורדי-ארגזדי מדצמבר 1964 (ר' מכתבנו 1312 מ-21.12.64). בהם הבפה ממשלה ארגזדה את שאיפתה למיציאת הסדר מהיר לבנייה דרום סודאן.

3. השאלה אם להשתתף בשיחות אם לאו ה比亚ת לתיילוקי דרכו ולפלילוגים בקרוב נאנו. הפלילוג החדרי בירוחם היה בין ~~סנדי וויליאם המזובייר~~ DENG SUNDI וויליאם המזובייר הבליי של סאבר שטמך בעריכת השיחות בסודאן לבין ~~סנדי וויליאם המזובייר~~ SUNDI וויליאם המזובייר שבתפקיד ע"י רוב פניהיגי סאבר, וסנדי וויליאם המזובייר בסודאן שהפליג ספוק בתרעול שבסיחות בהם לא יוסכם מראש שטטלה השיחות להביא להפרדה של דרום סודאן. כן הם דרשו שהשיחות בהם יקרויסו לא יתבהלו בסודאן אלא בארגזדה או באדרץ אחרת.

4. בתחילת פברואר הודיעו ~~סנדי וויליאם המזובייר~~ SUNDI וויליאם המזובייר כי סיכם עם משלחת סודאן לקרים את השיחות בג'ובה ב-2.18. הבד הדרום סודאני יהיה סיור צי 18 איב' ס-ה'رسום ("הציג הדראמי") 2 גזיגים מכל אחד משלחת המחווזות הדראמיים ד-9 גזיגים מטבחייגות סאבר בארגזדה. מהבון ישתפר 18 איש גם כן.

5. מנהיגי סאבר בארגזדה הביעו סיד התכגדותם לקיום השיחות. בראשם המתבגדדים היר:

Aggrey *Aggrey* — מי שנבחר כמושיא סאבר.

Oliver Albino — האחראי לעביבי אירטומזיה.

Mark Rume — האחראי לעביבי כספים.

Joseph Oshuku — האחראי לעביבי חוץ ומי שהיה נשייא סאבר.

Joseph Luga — איש הקשר עם המורדים בדרום-סודאן.

הם שפכו שבב' רובה מצלם הבתוון מטאור וטלוטם איבדו טרבותם שם, כמו כן שבסאבר פצמה יש חילוקי דעתם ומדובר התגבשות שדעתו אחידת.

6. המתבגדדים לשיחות בתפקיד ע"ב *Sudanese Christian Association* אגדודה זו הימה העבוף הלייגלי של סאבר שנה שארגזדה אסירה פעילותה.

סאלאן וויליאם

בראש פראט

7. לאורח החתוגדות החלטת *סאלאן וויליאם* לזאת עם משלחת בת 9 אבשיים לסודאן לנהל את השיחות ובחזרה על כל הודיעו נשייא סאבר *אלרי ל'ג'* (ר' ספח). על הרזאתו של דבג מהתברעה, בבחור ונד פרטל חדש לא כל את דבג (ר' ספח). דבג טען שפעילותם המתחמת הדרום סודאנית בכשלה וכי עתה יש לארגזן את סאבר כמפלגה חוקית בתרוק סודאן שמלחת כל זכויות הדרום-סודאנים.

EMBASSY OF ISRAEL
K A N A D A
P. O. BOX 3950

9. בinalg המצב טל גבול ארגנטינה-קורוגו בirection ארגנטינה לזרות את השיחות ל-25.2. רבינתיים הופיעו לארגנטינה Prof. Jafala סגד בשיא האזרבייברסייה של ת'רטום לשכנת את מנהיגי סאגו לתחתף בשיחות, והסבירם מהשיחות גאנקימר בוח'רטם שלא בוג'ובה מקרים שלדברי סאגו סגב הבחן ספודר. מנהיגי סאגו דרשו שוב קיומ השיחות מחרץ לסוראן.

10. ביבטים האליהם דבג לארגן משלחת טל תשעה אבשיים ויצא לח'רטום לשיחות מוקדמות וחרחות על דוחה ברספה ל-3.16 כדי לבוטר לשבוט ממדת מנהיגי סאגו. בעשת מאמץ בז'אנט פ"י שיגרדו לארגנטינה טל שהפברודת הסוראנית (שהיא אבשי הדרום).

11. במקבורה הדירובים עם חפר ובתקבורה לחץ ארגנטינה טל אבשי סאגו להשתתף בשיחות הם הסכימר לבסרו' להשתתף (סנהיגי סאגו בארגנטינה במדיה הרבה ברצון הסרב של ארגנטינה לתה למיל מילט). בראש המשלחת עמד איסטמן קומנץ סגן נשיא סאגו שביבלה תמי' עטה יורת ארגנטינה להשתתפות בשיחות (סבומ כר' אף הועזא פעם מהוועד הפלול - ר' בספה). פם ذات הוזיע האלן גולדן שם כי סאגו הסכימה להשתתף בשיחות דרי' שהיא לא תומך בטהרין שלא יזיא למטען הגדרה עצמית לדרכ' והפרדרו' שחצפרן. בראש משלחת משקיפים ארגנטינה פס' שר הפנים פלייק ארגנטינה, והשתתף בה גם איש פס' פס' החוץ הארגנטני (כידוע' שלחו משקיפים גם קביה, גאבה, ביגריה, קומס, טבזדיה ואלא' ידיה).

12. אכן מטורר = ידיעות שהגיבו' על השיחות מסתדר שאנשי סאגו פס' פס' על דעתם שיט להפריד לחולוטין את הדרום מהצפון, בגרד שאנשי הצפון דרשו סוראן מארחדרת שבמסגרתם בבחן אנטרכומיסיה מחרזית ומשלה מקומית לדרכם. ב-3.29 ובຕ'ימר השיחות ללא שהגיבו' לכל איזו שהייה פשרה.

13. יז'ויגין סטפלת סוראן ששת מאבשיים ביברים לשורר את הדרומיים לשיחות פ"י שיגור שליחים רשי' מעליה ובתמכה בבר' פ"י משלחת ארגנטינה. מבחינה תעמורתית היא דבגה להישג בדה מהבלימה שאליטה לפרטון בדרכי שלום. לפרט ذات הראב בסאגו לא האסינו' מלכחתילה פכיתן למזרא פתרון בשיחות ר'יז'א לח'רטום רק כتوزאה מכפיה ולחץ וגם מטור' פיקול אום לא ילכו לשיחות גוכל משלחת סוראן להזקיטם כמתנגדים להסכם במוו'ס ישיר ובודבי' שלום. המצב לאחר השיחות איבר שרבת מהמצב לפבי' כך אם כי סטפלת סוראן וגם משלחת ארגנטינה מורתה להראות כי חלה מקדמות ובאי לו' קומס'ה שמז'ביה (ר' סב' 1) ים סיכוריים למזרא ברשות פשרה שמתיקל כל דבת שני הצדדים.

בברכה
א. ג'ודד

התקף: הקר
מדת
המודד

Mr. Aggrey Jaden-the President of the Sudan African National Union.

Mr. Dominic Morwel-National Chairman.

Mr. Philip Pedal Lieth-Vice President.

Mr. Daniel Kuot-Secretary for Legal and Constitutional Affairs.

Mr. Michael Wall-Duang-Finance.

Mr. Morris Lubang-Revenue.

Mr. Peter M. Biet-Home and Refugees Affairs.

Mr. Alcuit Atem and Mr. Nathaniel Oyet-Assistant Secretaries for special functions.

Mr. Laurence Wol Wol-Education and Youth.

Mr. Oliver Albino-Information.

Mr. Samuel Renzi-Organising Secretary.

מברך צפון יוצא אל

מספר		אל: מא"פ, מז"ה, המודס		
AND: דיברן				
לשלך	לשלך	סימון המחבר	תאריך ושם המחבר	דרכות והוותאות

סדראן טסקורדרן אטיזודפידיים זאמז'יקאלידיים

1. רעדית ורטום בעכיבי דודו סודאן בקהל גם בכלל. או דיברן המפלגות האפרובידות להתקדם לעסודות האדרומיים לבסוף של צבין ובכלל שיקולי בחרידת, בזעידה בלבד חילוקי דעתם ותיכוכים אישיים בחבגה SA בשלא הווטה המתיחות בין בֶּן וְאֵג זקזובי. גַּדְן חמן לטעה בחרידה ואטס ובורן בקרונפדריה. מצייניט-בי מתייגתנו על יכל חילישה מפדרו בתבורה.

2. אורות ר- P. S. U. פרעלת לקיום הבהירות ב-21 באפריל מתוך חינה כי אין לקורטיזט וארהדיותם וגדריהם פרדמזריים סכוי להגיון להשיגים בבהירות ולעדמת אט המשך הקים פרעל למורבם

штат. подр.

СССР

СЕРГИЙ ЧЕЛЯБИНСКИЙ

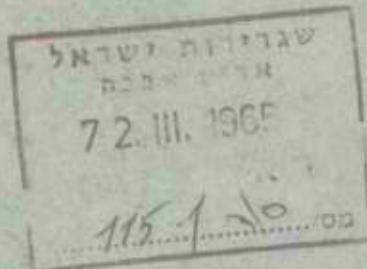
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ФИО лица	Полный правильный	ФИО лица	ФИО	ФИО



משרד החוץ

ירושלים, י"מ אדר תשכ"ה
22 מאי 1965

30.5.65
7.5.65
ALK



אלן השגרירויות, אדסן
" בידרובי
דאל-אמ-סאלם
קספלה
בנג'י
לייאופולדזיל

מספר מס' 5

הכתובת: דרכון סוראן

אזר ספרובידץ' קיבל מירב פרטיהם על שייחות חאלסום בין האפורה והדרום סוריאנים, שבהן השתרפּוּ כמקבילים, עוקבּה שידרּע לבו, ובירבּים מארכזות פְּרָת אפריקה, בירבּיה, כאה, סדרם ואלאג'יר. ابوו מבוקים בעיקר לדעת אלן פְּלָבִּים וסילנות של חברות השחרור הדרום סוריאניות השתרפּוּ ראמ' הבסירה תרוננה כל שהיא מי פְּרָדְךָ הבודחות והיחסים ביביהם.

לפי ידיעות שבידרבי דען דיליאם סנג' בראש קבוצה של 9 איש בפוד אפר בפייא סאדור, AGRAZ YLEY אירא בהכרזת פאיבּר סכיר בשליחות דבג וכד' איבּר נסכח יותר על תברונת השחרור. מידיעת פארהלה ירחה הסתר כי ב'ג'גדן ר- אעטן אונם שאני הרא נסכח אל מתחבּדי דבג, מתחבּים אף הם בכל דם בפיהם.

ב ב ד ב ה

ס. ס. ס. א. א. ס.

ל. סידדים

新編文選

RECORDED, 1960, MARCH 22, 1960
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TELEGRAMS - REPORTS

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משרד החוץ

מחלקה החקיר



שם העתון: אל-באהר, לבנון

תאריך: 6.3.65

מספר: 132

שם העתון:

תאריך:

אסמכתא ג/

הנדון:

אנשי הדרום בסודאן תבעו שארם
תפרוס מלחיגת הערבית

המקורות ה公报ים בבריתם קיבלו אינפורמציה מחרטום שבת
נאמר, כי המפלגות בדרום סודאן עוררו בעיה בעלת חשיבות רבה ביותר
במסגרת המגעים המתקיימים עתה בינו לבין מפלגות האפואן. לפיה
איןפורמציה זו תבעו הדרומיים כתגובה-יסוד להסכמה לקבל אוטונומיה
במסגרת "פדרציה סודאנית" - סודאן תפרוס מלחיגת הערבית. באינפורמציה
זו נאמר עוד, כי הדרומיים הקידוביים סועדים, כי הוואיל דאנשי
הצפון הבינו בתבדרי הגזע שבין תוטבי שבוי חלקי של סודאן וכן
הכידר בעובדה שהדרום הוא "לא ערבי" - בכך יט הכרח לעידן חדש
במצבה של "המדינה הסודאנית" במלחיגת הערבית, ובכל המוסדות הערביים
האחרים הקשורים לה.

אור/ססי

תאריך ההפקה: 15.3.65

תפוצה: לשכת ש"ח, לשכת המנכ"ל, ד"ר י. הרזוג, סא"ח, סג' אדים,
קספלה, בנג', נירובי, דאר אס-סאלם.

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הנתקה מהתפקידים הפליליים. מילוי תפקידים הפליליים נקבע על ידי מילוי תפקידים מילויים.

הרכז גנדי ורמלה מילא תפקיד חשוב בפיתוח תרבות ריאליות ותרבות כוח ומלוגת העתיד.

מלווה במו של מושג אחד, וזהו מושג של מושג אחד.

הבריטים ניסו כי יוכננו למלחמה מוקדם ככל יאפשרו, מחשש שיפגשם במלחמה מוקדם.

הניעו מושגיהם. "הניעו מושגיהם" על מילוי כלום מושגיהם רצום מושגיהם

הנאמנויות יוכלו להוות "זרה" לתהום מין זו ביחסו של הילך.

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בְּנֵי יִשְׂרָאֵל וְבְנֵי כָּל־עַמִּים

動物的形態學和生物學問題的研究

הוילג'ם ג'י. ג'רלד ג'ונס, "הוילג'ם ג'י. ג'ונס בתקופה ה-60", *הוילג'ם ג'י. ג'ונס*, עמ' 1.

הנומינציה ורשות לזכות גנדיים מילא מילויים נסיגים, על אף שמדובר בטענה מוגזמת.

הנִּזְבְּחָה בְּרִיתָה לְעִירָה מִזְבְּחָה אֲלֵיכֶם תְּהִלָּתָה וְעַל



משרד החוץ

שגרירות ישראל
ארדס אבבה

18.1.1965

15.1.65
מג

סורי

ירושלים, ח', שבת מאי'ה
11 ינואר 1965

השגרירות, ארדס אבבה

קמפלת "

מזה: פא"ק

הבדורו: דרום סוריה

באפשר לשבורך בבדורו.

להלן דיווחו של שגרירנו בקניה;

1. שוחתי עם דביאל פרום, תת שר הבריאות והשכון. כידוע תרם פום בחיברות SAMU ופוגם אף חזה בהכרזה רטמית בעקבין. אחרי שתוא חבר הפלטבש באורוגנזה, פומש בקזין קשר בין נציגי SAMU וטאלר אפריקניר. וזהו סודר: בשפה חיגנות הרכזבליקה של קניה, הוא השתקע בשיחות שתקיימו נציגירובי בין נציג SAMU ופוגם במשלחת סודאן שבאו לביררובי כנציגי סודאן לחיגנות. אחרי שדרוטים הציגו את בעיותיהם ועמדו על פילוג סודאן לשתי מדינות לזרו ודרום, הציג פום פרדציה או קוונדרדציה. לפני דברין, לא שללו חברי הפסלה את האפשרות להקים פרדציה, אך פום על כך שציג SAMU יחזרו לسودאן לשם ניהול סור"ס.

2. לפוגם נסייתו של שר הפנים הקנייני החדש אראף סורי לחרטום ליבג אום קניה בירום הפטמארכ שסודאן בשבז עבער, קרים אטור פום שורה של התינctorior וסורי הבהיר להביע לפוגם רוחה"ס סודאן אם רעת הקחל בקניה ובאורוגנזה, הטרdagט סן הסצב בדרום סודאן. כאשר חזר לביררובי, סטר מוי שכליפה רוחה"ס סודאן, הציג את תורן קביעה בטרו"ס בין שני הצדדים וาก הביע בכבודתו לבורא לשם כך לביררובי.

3. פום ידועה לקביעה, ומוס יראה את רוחה"ס לאחד מכון.

4. פום נוטה להשבו שקביעה יתכבד לדרישות המורדים לפילוג המדיינה, אך יהיה סוכן לסייע להם בתביעותיהם המודקמת. עד כה.

לידיעתכם.

ב ב ד כ ה

יראוב בירן

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משרד החוץ

ירושלים, ח; שבט תשכ"ה
11 ינואר 1965

אל: ✓ הסגרירות, אדיים
ס. קספלה
סאות: MA"ף

הIVED: דרך סודן

... רצ"ב לירדיutfכם קטע של עתון קבאי בו מובאים
דברייר של הסכיר לעניים חוץ ולפכנים אפריקאים
של תבוצעת SANU.

בברכה

יואב בידן



СОВЕТ ПРИНЦ

СОВЕСТ ПІД ОДНОУДІН
ІІ СЕЧЕ СІДІ

НІ: ПОСЕЧІА, АРІД
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СЕРСІ

СЕРСІ

SUDAN PROBLEM CAN KILL O.A.U. SAYS SOUTHERN LEADER

THE problem of the Sudan was one of the major problems that could kill the Organisation for African Unity because it was an Afro-Arab conflict, the External and African Affairs Secretary of the Sudan African National Union (Sanu), Mr. Alphonse Malek Pajok, said in Nairobi yesterday.

"The problem of the Sudan is, if not worse, equal to that of South Africa," Mr. Pajok said. "This is a racial issue and anybody thinking that it is a political issue does not have the true facts."

In South Africa there was the problem of apartheid which separated Whites from Africans. But at the same time Africans, after being driven to poor locations, were allowed to develop in their own ways and according to their own culture.

"In the Sudan Africans are allowed to mix with the Arabs so that they do inferior and manual jobs," Mr. Pajok said. "Africans in Sudan are not allowed to develop their own African dignity and culture."

He called on Sir El Khatim El Khalifa's caretaker Government to split the country into two States, the Southern and the Northern, which would have separate flags for any idea of uniting the Sudan was impossible.

The Sudan was not a single nation because of the racial, cultural, linguistic and religious differences between the North and the South.

Mr. Pajok said he was surprised that some people supported the repressive minority Arab Government in a country which had Africans as the majority people, while the Government was a member of the Arab League.

Sanu had offered the Arabs a chance for negotiations in a country together.

neutral country outside Sudan in the hope that the relationship between Africans and Arabs was not completely exhausted.

But this offer in the interest of national unity and peace had been abused by the Arab Government.

Sanu had now been forced, as a last-ditch move, to take two steps. These were the strengthening of Anyanya (Sanu's army) and asking the two Southern Sudanese Ministers in the caretaker Government to resign.

"Sanu must use all means to send out Arabs from the Southern Sudan," Mr. Pajok said. "Negotiations have failed. The next step is force."

The problem of Sudan involved all other neighbouring African States and must be solved by Africans themselves.

Mr. Moi's speech in Khartoum

A further account of the speech made by Kenya's Minister for Home Affairs, Mr. Moi, at the independence celebrations in Khartoum (as reported yesterday) shows that he expressed happiness because the Sudanese people now had a transitional Government "after having overthrown a military Government which had caused stagnation for six years".

He called on the Northern and Southern Sudanese to settle their differences, supporting the Government to build their

ברוך נכון ט

שירות מח"ל

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הנתן						מאת:
בהתובטל לעיל	בבבשך לפלו	סימון המחבר	23	תאריך ושם המחבר	10/11/165 1730	זרמת הדוחות

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ALPHONSE MALEK MUORATENY PAJOK
PRESIDENT P. S. ETH. SANU BRANCH

P. O. BOX 2454
ADDIS ABABA

OFFICE 47260 Ext. 37
TEL. RESID. 45303

voice of southern sudan

Published by Sudan African National Union

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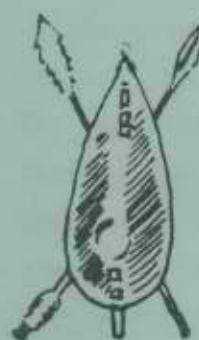
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negritude and progress

EDITORIAL COMMENT

Kamal El Jak, Vice-Principal, Khartoum Technical Institute, runs away with murder.

The sensational trial of Vice-Principal of K.T.I. is over and has been sentenced to eight years imprisonment for shooting and killing Bol Ajang, a Southern Sudanese, in February 1963. The shooting incident took place one late evening, when Kamal El Jak, armed with a gun, was driving with car headlights not switched on. He ran suddenly into a group of Southerners strolling along the street. They got frightened and shouted to the passing driver to switch on the lights. Mr. Kamal stopped his car, got out, took his gun which was already loaded and walked to the strollers indignant and threatening. The group stopped and Kamal holding his gun questioned them for their impudence in shouting at him to switch on the headlights of his car. Threatening to shoot, one of the Southerners defied him to shoot saying that they were not afraid. While the deceased tried to move sideways Kamal shot him fatally in his thigh breaking it. Then he ran leaving his car. The other Southerners stood shocked and stunned. They did not attack Kamal or his car.

The incident was reported to the police. After obstructionism Kamal was arrested for interrogation. But the following day, Kamal was back at his desk in K.T.I. after having been assured by the investigating Magistrate that the whole affair was a matter of eight days and the whole fuss would be over.

What surprised even Northerners was the fact that the rest of the Southerners who accompanied the deceased were arrested and detained while the wrong doer was free. The investigating Magistrate, despite the obvious facts that constitute premeditated murder, charged Kamal El Jak only of inflicting grievous bodily injuries.

We hold that such an act was a farce and travesty of Justice and is characteristic of how the judicial machinery works in the Sudan and with respect to the Southern Sudanese. It was not surprising that the Magistrate was influenced by the North-South tension and readily listened to false charges that Southern Sudanese have moved into the North with deliberate plans to plunder and murder. Whatever motivated the biased action of the Magistrate in question, his act is indefensible in law and moral order. In such a case it is a general rule of procedure that the investigating Magistrate if not sure of the nature or type of charge he should put down the accused for the maximum charge. In the case in question of culpable homicide amounting to murder, we are bound to conclude that either the Magistrate was ignorant of the Law,

in which case he does not deserve the important office he holds, or he was biased, and deliberately diverted the cause of Justice, in which case he ought to be dismissed forthwith. As stated above, the findings of the investigating Magistrate were rejected by the higher judicial authority. Kamal El Jak was subsequently charged with murder but to our great surprise, he ran away with it, the "eight days" being changed to eight years. The chief Justice has, as has been expected exercised his discretion in favour of Kamal and reduced the sentence for eight to five years. Furthermore, it is stipulated that if Kamal pays L.s. 500. -- (pounds Sudanese) as compensation to the family of the deceased his sentence would next be reduced to eighteen months, which practically means that he will be immediately for good conduct. This is how ingenious Sudan judicial machinery works to conform with political realities of the day. It is worth noting that had Bol Ajang not been killed in the capital (Khartoum), his case like that of many other people in the South, would have been dismissed without intervention of the higher judicial authority. It is probable that it would have been treated as security case to nullify any criminal proceedings against the Northern killer. This shows clearly that Justice does not exist for Southern Sudanese in Sudan courts.

"THE PROBLEM OF THE
violent attack on Gre
by Leo Kurr

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"THE PROBLEM OF THE SOUTHERN SUDAN": Origin of Sudan Government
violent attack on Great Britain and the Institute of Race Relations.
by Leo Kurr

The booklet "The Problem of the Southern Sudan" by J. Oduho and William Deng, published by the Institute of Race Relations, has been the source of an outrageous and sentimental attack on Great Britain and the Institute by the Sudan Government.

The two co-authors who are now political refugees and incidentally President and Secretary-General respectively of SANU(the Southern Sudan Liberation Movement) have been attacked in conjunction with the Institute and Great Britain. On the day following the publication of the booklet in London, the Sudan newspapers in Khartoum, published a fierce attack against the booklet, the two authors and Dr. Richard Gray, a former Lecturer of History at the University of Khartoum, who wrote the introduction to this booklet.

Mr. Oduho and Mr. Deng are currently called "traitors, mercenaries of imperialism, manufacturers of lies, agents whose conscience is dead and their tongue addicted to fabrication of lies etc." Of Dr. Gray, the correspondent of El Thawra, Mr. Kamal Hassan Mahmud, says, "the veil has fallen from the ugly, sick and bad-smelling face which moves the two agents from behind the curtains." The booklet itself is described as "a new attempt by British imperialism to come back to the Sudan." Apparently, against Britain, are directed the sharpest arrows of the government newspaper, Al Thawra, June 19th, 1963. "The British imperialism which is today divided in itself by internal scandals, like the Profumo scandal, have started launching a campaign against us, they have intoxicated their sick souls with dreams of return to our country.....?" The economic and social development in our country, says a Sudanese journalist, "is increasing day by day, while Britain is becoming little by little a second rate and even a third rate nation.... she is be hurled among the backward countries."

It is needless to say that the booklet is banned in the Sudan. A friend who ordered a few copies from London, saw them confiscated at Khartoum Post Office by the government.

In the Introduction, it is clearly stated that both the Northerners and the refugees(Southerners) were invited by the publishers to give their veiws on the case. But the Northerners refused to say anything until they had seen first what the Southerners had to say.

Southerners have given, firstly, their account of the British policy in the Sudan, without sparing Britain her part of the blame for her policy in the South during the first half of the century(1898-1953). Then comes a brief description of the policy of the Northern Arab

Sudanese towards their "so-called brothers" the Southern Sudan Africans of Negro race and blood." The authors quoting from official documents, both public and secret, show that the aim of the North is to dominate and maintain the South as a source of cheap labour. Such quotations as for instance: The text of the telegram of the Sudanese Prime Minister which caused much distress in the South, and which runs as follows, "To all my administrators in the Southern Provinces, I have just signed a document for self-determination. Do not listen to the childish complaints of the Southerners, persecute them, oppress them, ill-treat them according to my orders," (The Problem of the Southern Sudan, p.29). Although the authenticity of the telegram is now questioned by the Northerners, the authors point out that the government, who knew it was disturbing the public opinion in the South before the revolt, did nothing to reject it.

2) A Southern candidate to Sudan Parliament was disqualified in two consecutive elections by administrators (Arabs) of his constituency, on the ground that he was under age (30 years) as specified by the electoral laws. In 1953, his assessed age was 28 and was therefore ineligible for elections. In 1958, the very same reason was adduced to disqualify him.

3) Arab traders in the South used to say to any Southerners, "after a little while you will be under our feet." (ibid p.25).

4) In Equatoria Province alone, at least 10,000 huts with all belonging have been burnt by Arab administration and army force. In Yei District in 1957, 700 huts were burnt in a single morning in a joint operation by Arab police and soldiers. (ibid p.41). The fact was admitted by the Government as an order issued by the Ministry of Defence as an exemplary punishment to the people of the area where some escapees were supposed to have received shelter.

5) The University of Khartoum had, in 1960, 1216 students of whom only 60 were from the South... The Khartoum Technical Institute has 1,000 students of whom only 30 are from the South (the population of the South is officially estimated as one-third that of the whole country). (ibid p.

We know that Britain is basically responsible for the merger of two regions geographically, politically, culturally and economically different. But the fact that the South is today a police State; that Southerners are deprived of all school and legal privileges enjoyed by Northerners; that the South is being religiously persecuted; that she is being economically and intellectually held down, for all that, can this 7 year old Republic of the Sudan throw the blame on other nations for the discontent of Southerners and for the assertion of their rights? Instead, the Sudan Arab government resolves to passionate and violent attack on Britain and the Institute of Race Relations without objectively and systematically refuting the charges as laid out in "The Problem of the Southern Sudan."

Leo Kurr, Nairobi, Kenya.

NEWS - C

S.P.C. YOUTH WING SUPPORTS SELF-

The Uganda People Congress Youth "Uganda Nation" of 26/6/63, which

"It has come to our knowledge that for self-determination is continental revolt against the philosophy of African national concept, but an assertion

The letter continues:

"For ages Arabs offered ev. slave trade in Africa. We in Kampala to inform his and offensive treatment in. This statement genuinely reflects of the Southern Sudan and their

KENYA MINISTER BACKS MOVE FOR

On the 14th June 1963, Mr. Dan. affairs, issued a statement on self-determination. Although the I. rapped Mr. Moss over the knuckles, "the early bloomer". We believe that the present bearing on the Kenya attitude.

In the same connection, "But the liberation movement as a result of the pro-Moslem Khartoum appears to be becoming. governments give their consent to the independence of the countries in East Africa, where the

TWO PRIMARY SCHOOL CHILDREN KILLED

In the beginning of June, two children, aged 6 and 7, in the Kibera District, were reported missing. They were found shot with bayonets. The villagers said that the Northern night patrol had carried out.

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third that of the whole country).(ibid p.
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today a police State; that Southerners ar
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For all that, can this 7 year old Republic
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r, Nairobi, Kenya.

NEWS - COMMENTS

U.P.C. YOUTH WING SUPPORTS SELF-DETERMINATION FOR SOUTHERN SUDAN.

The Uganda People Congress Youth Wing, published a letter in the "Uganda Nation" of 26/6/63, which reads in part:

"It has come to our knowledge that the Southern Sudanese struggle for self-determination is part and parcel of the spontaneous continental revolt against Arab oppression founded on the philosophy of African nationalism. This philosophy is not a racial concept, but an assertion of human dignity...."

The letter continues:

"For ages Arabs offered every ingenious attempt to justify their slave trade in Africa. We wish to tell and warn the Sudan Embassy in Kampala to inform his government to discontinue this brutal and offensive treatment immediately...."

This statement genuinely reflects U.P.C.'s understanding of the problem of the Southern Sudan and their changing attitude in favour of her cause.

KENYA MINISTER BACKS MOVE FOR S. SUDAN UHURU CALL.

On the 14th June 1963, Mr. Daniel Moss, Kenya Undersecretary for internal affairs, issued a statement backing the Southern Sudan's call for self-determination. Although the Prime Minister of Kenya, Jomo Kenyatta, rapped Mr. Moss over the knuckles, some Kenya papers acclaimed him as "the early bloomer". We believe that Mr. Moss's statement has important bearing on the Kenya attitude toward the Southern Sudan question.

In the same connection, the "Reporter", of June 22nd, declared:
"But the liberation movement which has sprung up in the Southern Sudan as a result of the pro-Moslem, pro-Arab policy being applied from Khartoum appears to be becoming more vocal and whether the East African governments give their consent or not the Headquarters of the Movement is in East Africa, where the Sudan African National Union has its office!"

TWO PRIMARY SCHOOL CHILDREN DISAPPEAR, FOUND DEAD.

In the beginning of June, two boys from Isoke Primary School, Torit District, were reported missing. They were later found dead, stabbed with bayonets. The villagers discovered that they were murdered by the Northern night patrol troops. No investigation has been yet carried out.

ARMY LOOT AT YIRE

On June 27th, the military garrison at Palwar, Acholiland in Equatoria province, arrested a villager at Yire. They plundered his bushel of grain, beat him and obliged him to work around Oran, their camp. The soldiers alleged that he was rude and obstructed military inspection of his homestead. On June 28th, the detainee escaped from the camp. The platoon went out hunting for him and came threatening the villagers of Yire. Under such treats the villagers began to run away while the army fired at them. They shot a lame man who was unable to escape with his fugitive fellow villagers. He was then taken for treatment, but his chances of survival are still remote. During the same incident, the army confiscated property from the village of Yire.

ISLAM: PRICE FOR EDUCATION IN THE SOUTH.

On June 16th 1963, the Province Education Officer in Juba sent an urgent letter to the Inspector of Local Government, Juba, and to all Executive Officers in Equatoria Province. In the letter A.M. Sharaf El Din, writing for the Education Officer, presented a list of 80 names, almost all Christians. The letter read as follows:

- 1) Attached herewith a list of boys who are accepted in Totit and Yambio Maahad Intermediate Schools.
- 2) Will you please arrange for their transport to their schools chargeable against Department of Religious Affairs, Khartoum.
- 3) The day of opening of the above mentioned schools is 1/7/63.

Copies to: all head masters, Equatoria Province; Village School Inspectors; Director, Dept. of Religious Affairs, Khartoum; A/Permanent Undersecretary, Ministry of Education, (E.P.) Juba.

(Letter: PEOE/12.B.5 of 16th June 1963)

Finally the communiqué concludes that the boys had demanded to enter the Maahad Schools and were accepted by Sharaf El Din.

Notice, the essence and nature of the Maahad Intermediates, is to prepare the boys who are to become future teachers in Koran and are meant for those who are Moslem. They are built, subsidized and maintained by the Department of Religious Affairs. But, as one reads along the list one notices such names as Agustino, Paul, Barnaba etc. Hence, these are the people being forced to embrace Islam and become teachers of Koran. No wonder, this is the fate of Christianity. The true reason behind the move is to make Islam become the price of education, i.e. those boys will be faced with one alternative; to reject Islam and abandon education or to accept education and become Moslems.

It is obvious that Section 8 of the Missionary Societies Act as well as the EP/SCR/46.B.2/2(b) would come into effect if only it concerned forcing a Moslem to become a Christian and not the vice versa.

SUDAN SCHOOL CERTIFICATE RESULT

as published by "Al Thawra" 27t

No	Name of School
1	Wadi Seidna
2	Hantub
3	Khor Taggat
4	Port Sudan
5	Ahafad(Boys)
6	Ahlia Omdurman
7	Congress Omdurman
8	Khartoum(Boys)
9	Comboni College Khartoum
10	Atbara
11	Comboni Atbara
12	Medani(Boys)
13	El Fasher
14	Juba Commercial
15	Rumbek
16	Khartoum Commercial
17	Technical
18	Omdurman(Girls)
19	Mahdi (Girls)
20	Khartoum (Girls)
21	American Mission
22	Unity High School(Girls)
23	Ahfad (Girls)
24	K.T.I.(evening class)
25	Bait El Amana
26	Private Candidates

Comment

It is worth mentioning Schools for the three South a population of about four

Due to the last October of the Intermediate and Secondary examination, it was considered it inappropriate to hold the examination. In Rumbek, for instance, only 10 students sat for the examination. Under normal circumstances, at least 60 students in the examination under unusual circumstances were extremely encouraging. When the examination was held, the results were unsuccessful.

SUDAN SCHOOL CERTIFICATE RESULTS (SECONDARY SCHOOLS)

as published by "Al Thawra" 27th June 1963.

No	Name of School	Division 1	Div. 2	Div. 3	Total
1	Wadi Seidna	35	61	49	145
2	Hantub	38	50	63	151
3	Khor Taggat	28	57	48	133
4	Port Sudan	23	43	51	117
5	Ahafad(Boys)	4	17	41	62
6	Ahlia Omdurman	16	29	40	85
7	Congress Omdurman	13	21	18	52
8	Khartoum(Boys)	11	17	24	52
9	Comboni College Khartoum	2	6	15	23
10	Atbara	13	22	17	52
11	Comboni Atbara	1	3	4	8
12	Medani(Boys)	14	25	20	59
13	El Fasher	13	28	11	52
14	Juba Commercial	5	6	6	17
15	Rumbek	15	9	18	42
16	Khartoum Commercial	2	19	19	40
17	Technical	-	2	5	7
18	Omdurman(Girls)	2	10	31	43
19	Mahdi (Girls)	-	1	2	3
20	Khartoum (Girls)	4	15	26	45
21	American Mission	-	-	-	-
22	Unity High School(Girls)	3	1	5	9
23	Ahfad (Girls)	1	2	7	10
24	K.T.I.(evening class)	2	5	22	29
25	Bait El Amana	-	4	6	10
26	Private Candidates	3	37	90	130

Comment

It is worth mentioning that No's 14 and 15 are the only Secondary Schools for the three Southern Provinces providing higher learning for a population of about four million.

Due to the last October collective strike in Southern Schools, many of the Intermediate and Secondary students were dismissed while others considered it inappropriate to return to their respective schools where tyranny and vindictive punishments rendered study conditions irrelevant. In Rumbek, for instance, only 37 students sat for the Sudan Certificate Examination. Under normal conditions, Rumbek Secondary should have at least 60 students in the final year. Although the students did their examination under unusual circumstances, the results are by and large, extremely encouraging. With 35 students from Rumbek, only five of them were unsuccessful.

Distribution of New Secondary Schools.

In its issue of 23.6.63, "Al Thawra" writes: Our correspondent reports the new Secondary Schools have been distributed as follows:-

a) Dongola	Two Schools
b) El Obeid	" "
c) Khartoum North	" "
d) Rufa's	" "
e) Singa	One School
f) Kassala	" "
g) El Gedaref	" "
h) Berber	" "

Streams to be added to present Secondary Schools.

Boys Schools

- a) One stream to Medani to become five streams.
- b) " " " Khartoum to become five streams.
- c) " " " Khartoum Commercial to become four streams.
- d) " " " El Fasher to become three streams.

Girls Schools

- a) Kosti Two Schools(new)
- b) Omdurman One Stream
- c) Khartoum One Stream

Comment

In regard to new schools, it is interesting to note that the Minister of Education has deliberately ignored the Southern Sudan. Obviously, this policy of discrimination shows to what extent the Sudan Government is determined to keep down the South intellectually and to ignore her in educational programmes.

Two years ago a school known as Malakal Secondary School and alleged to be for the South, was surprisingly opened in one of the Northern towns. From very reliable sources - close to the government, we understand that more than 95% of the student are Northerners. Well, with such a large percentage of Northerners, would it be right or logical to call such a school a Southern school? God forbid! Here, as above, the government is being courageous by depriving the South of any new proposed schools.

In a subsequent issue, we shall discuss the whole educational pattern in the Southern Sudan in comparison to what is being done in the North.

SUDAN GOVERNMENT EMBARKS ON THE

In its issue of 28.6.63, El Rai El Shab states that a sum of £.S. 74'500 is being allocated for upgrading religious schools, and according to the same newspaper, the government has determined to spend every penny available for the spread of Islam and the propagation of the Islamic University.

The report from El Rai El Shab, which is published in the government newspaper, states that the Sudan Government has decided to establish an Islamic University in the Sudan. In its issue of 28.6.63, "Al Thawra" writes:

"Sayed Dr Kamil El Bagir, Minister of Religious Affairs, has told us that the Sudan Government has given his consent for the upgrading of the standard of a college and then a university must start immediately."

Comment

(It is worth mentioning that Sayed Dr Kamil El Bagir, Minister of Religious Affairs as early as 1961, proposed to establish an Islamic University in the Sudan. If through the Sudan Government's efforts, a large sum of money is given to subsidize the same for Christian Societies, under the pretext of religious freedom, it shows the government's bad faith and is a flagrant breach of U.N.O. resolutions which have been publicly endorsed.

MARINO MODI DEAD

The South is bereaved by the death of a distinguished high ranking Sudanese official. Mr. Marino Modi died on August 16th, 1963, while attending a course in the English language at the University of Khartoum. Mr. Modi was a holder of a B.Sc. degree from the Sudan Ministry of Education. He was transferred to Rumbek in 1958, and at the time he left for the U.K. he was in charge of the English Department at the Rumbek Secondary School. He was a man of great ability and a valuable loss to the Sudan, the English Department at the Rumbek Secondary School.

rites: Our correspondent distributed as follows:-

SUDAN GOVERNMENT EMBARKS ON THE POLICY OF ARABIZATION AND ISLAMIZATION.

In its issue of 28.6.63, El Rai El Amm, one of the Khartoum dailies states that a sum of L.S. 74'500. -- has been allotted by the government for upgrading religious schools, and for the building of new ones. According to the same newspaper, the government of the Republic of the Sudan, is determined to spend every penny, including American, British and German Aid for the spread of Islam and of Arabic language throughout the country.

The report from El Rai El Amm confirms a statement previously published in the government newspaper "Al Thawra", concerning Islamic Institutions in the Sudan. In its issue of 23.6.63 under the title " Omdurman Islamic University" Al Thawra reports as follows:-

"Sayed Dr Kamil El Bagir, Director of the Department of Religious Affairs, has told us that the Minister of Education and Instructions has given his consent for the upgrading of Omdurman Maahad El Ilmi to the standard of a college and then to that of a university, and that the work must start immediately.

Comment

(It is worth mentioning that the Sudan created the Department of Religious Affairs as early as 1955 to facilitate the spread of Islam and Islamic culture). If through this department, the government should allot huge sums of money to subsidize the spread of Islam, why does she not do the same for Christian Societies? If she allows Moslems to build schools under the pretext of religious centres, why does she not allow Christian societies to build their own schools in the Southern Sudan? This attitude shows the government's bad faith towards Christian populations in the Sudan, and is a flagrant breach of United Nations' Charter that the Sudan has publicly endorsed.

MARINO MODI DEAD

The South is bereaved by the death of Mr. Marino Modi, one of the distinguished high ranking Southerner in the Sudanese administration to-day. Mr. Modi died on August 16th 1963, at Cardiff, Wales, U.K. while attending a course in the English language at the College of Advanced Technology. Mr. Modi was a holder of a B.A. degree from Cairo University. He joined the Sudan Ministry of Education in 1957 when he taught at Wadi Seidns. He was transferred to Rumbek Secondary School in 1958 where he taught to the time he left for the U.K. for this course. Mr. Modi was head of the English Department at the above school. The death of Modi is an irreparable loss to the Sudan, the South in particular.

REPORT FROM SANU CENTRAL OFFICE

The state of affairs in the Southern Sudan has been steadily deteriorating since our last report.

MURDER OF GISMALLA MOHAMMED

In Kapoeta (Eastern District) a Southern Sudanese Moslem policeman named, Gismalla Mohammed, was shot dead by his officer, Babikir El Khidi. The story is that Gismalla, returning from trek, found his officer playing "daddy and mummy" with his wife. He was naturally annoyed and ordered the officer to quit his house, the officer thereupon drew his revolver and shot him dead. He then ordered his bodyguard to place a rifle by the side of the dead man to make it appear that he had committed suicide, this order was accordingly carried out. When Mr. Barnaba Toroyo Kisamga, Inspector of Local Government, Kapoeta (D.C.), wanted to investigate the case he was threatened. The next day, he was called to Juba where he was further threatened and told to keep his mouth shut. He was subsequently promoted and transferred to the North. The wife of the deceased was taken to her village, bribed and told to keep quiet.

THE DEATH OF ISAIAH OBOKO.

Isaiah Oboko was murdered in Shendi, a town 112 miles North of Khartoum. He was a soldier serving in the Northern Command. He was a Southerner from Nimule. Mr. Isaiah was given leave and effectively set out for the South, on reaching Kosti, he was suddenly ordered to go back to his centre, for reasons that were not told to him, when he arrived in Shendi, he was arrested and tortured to death by Arab soldiers. No investigation was ordered.

MORE REFUGEES POUR OUT FROM SOUTHERN SUDAN

Mr. Onesimo Vuni, Public Health Officer, fled to the Congo. He was reported by government secret police as sympathizing with the "anti-government elements". He was secretly informed of the government's intentions and managed to escape before being arrested.

Mr. Vincenzo Basia, ex-paramount chief of Western District, Bahr El Ghazal, escaped into the Congo with a group of civilians from Wau.

More tragic still is the constant increase of student escapees from the South. Eleven Southern schoolboys and one civilian, all from Bahr El Ghazal, attempting to escape into the Congo, were arrested at Ezo when they, unknowingly, walked into Sudanese police border guards. They were put on a lorry and driven to Tembura prison. On the way, they tried to escape by running away, one boy "Joseph Kuol" was shot and one other boy rearrested, the condition of Joseph Kuol is still unknown.

Another group of students, 22nd July 1963, consists of Mr. Francis Mayar Akoon, Mr. Anthony Cok Akol, Mr. Peter Akol Riny, 1st Mr. Mathew Atem Aduol, 2nd Mr. Arthur Akuien Col, In all the number of Southern Sudanese 150 in the Congo, 14 in

EGYPTIA PROVINCE

The number of political prisoners are being released as a result of the largest number of political prisoners 90 people is the case of the military prisons. Recently released at random. One flagrantly by the case of Samuel, a rank of sergeant by 1962, he was arbitrarily dismissed from the border where he opened a tobacco, beans and sesames. In 1962, he was arrested and received from a child mutineers. He was taken to a camp. His plantation was released when no conviction was found. He had lost all his property.

The situation in the occupation have plundered the Yei District where a town is razed to the ground. The effect in the province

BAHR EL GHAZAL PROVINCE

The situation is deteriorating. This has been ordered mass arrests. The officials were arrested.

Another group of students who safely reached the Congo on the 20th July 1963, consists of the following:

Mr. Francis Mayar Akoon, 2nd year Faculty of Law, Univ. of Khartoum,
 Mr. Anthony Cok Akol, 1st year, Faculty of Science, Univ. of Khartoum,
 Mr. Peter Akol Riny, 1st year, Faculty of Economics, Univ. of Khartoum,
 Mr. Mathew Atem Aduol, graduate Rumbek Secondary School,
 Mr. Arthur Akuien Col, " " " "

In all the number of Southern Students has risen to 370 in Uganda, 150 in the Congo, 14 in Tanganyika and more than 60 in Ethiopia.

EQUATORIA PROVINCE

The number of political prisoners under detention fluctuates as some are being released as others are being jailed. Yei and Torit have the largest number of political prisoners at any given time. An average of 90 people is the case in Yei, and in Juba the average is 50 people in Military prisons. Besides, many people are being beaten and maltreated at random. One flagrant violation of law and human dignity is illustrated by the case of Samuel Ayiga. Mr. Ayiga was a policeman and reached the rank of sergeant by 1955, he continued to work with the government until he was arbitrarily dismissed. He went and settled on the Congo-Sudan border where he opened a big coffee farm and several other crops like tobacco, beans and sesame, he also had a beautiful orchard, in December 1962, he was arrested by an Arab army officer acting on information received from a child of eight years that Mr. Ayiga was harbouring mutineers. He was tortured and whisked off to a military concentration camp. His plantation and orchard were burnt down. Mr. Ayiga was later released when no convincing evidence was brought against him, Nevertheless, he had lost all his property.

The situation in Kajo-Kaji still remains grave, the Arab army of occupation have plundered the cattle of the KuKu people. Everywhere in Yei District where a mutineer is supposed to be hiding the whole village is razed to the ground. In all, much army patrolling is in constant effect in the provinces of Bahr El Ghazal and Equatoria.

BAHR EL GHAZAL PROVINCE

The situation in Bahr El Ghazal like that in Equatoria, is progressively deteriorating. Arab terrorism and intimidation is reaching its climax. This has prompted many people to seek refuge in Central African Republic and the Congo. The Arab government took to flight in May and ordered mass arrests in Wau and Gogrial. In Gogrial, all local government officials were arrested, these include the Executive Officer Mr. Parmena

Kelei, Valentino Akol, head accountant, Mr. Toby Mawien, Richard Koc, Ferdinand Dhol, Matthew Kuei. In Wau, they arrested the Province Medical Assistant Mr Hassan Fartak, the chief of Bagari, Mr. Musa Luigi, and Mr. Gaetano Biringi who is being tortured under detention. After two months most of them were released on bail. According to government declaration, Gogrial officials are suspended awaiting trial. It is suspected that the government may send in staff from the North to take over from the Southern staff.

Freedom of movement from district to district within Bahr El Ghazal is highly restricted while the three Southern Provinces are literally littered with police stations.

UPPER NILE PROVINCE

The domestic rule of the Arab government is lashing more and more Southerners into rebellion. In Pibor, Eastern and Lou Nuar districts, marauding Arab armed gangs have commandeered considerable property. Similar incidents have taken place in the vicinity of Pachalla, Nasir Akobo. As a result of this, hundreds of Southerners had to seek refuge in Ethiopia. At present there are 3,685 refugees scattered throughout Ethiopia, this number includes students, civil servants, villagers and others. (see report on Addis Ababa Conference.).

J.H Oduho,
President,
SANU.

Mr. G.A. Kwanai, SANU Sec
Conference - May 1963 - a

The following is an
Conference as presented to
Information Secretary, on
with it a brief description

I arrived in Nairobi
for the South before the
Before taking off, I managed
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I also managed to talk
He showed much concern especially
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On my arrival at Addis Ababa
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Mr. G.A. Kwanai, SANU Secretary of Information reports on the Addis Ababa Conference - May 1963 - and on the refugees in Ethiopia.

The following is an abridged report on the Addis Ababa Summit Conference as presented to SANU Central Committee by Mr. G.A. Kwanai, Information Secretary, on his return from Addis Ababa. Mr Kwanai gives with it a brief description on Southern Sudan refugees in Ethiopia.

I arrived in Nairobi, May 22nd, on my way to Addis Ababa to plead for the South before the African heads of State there assembled. Before taking off, I managed to have a short talk with the Ethiopian Vice-Consul General. Without discarding the probability that the Conference might not welcome my plea officially - since the aim was to unite the African Continent - he sympathetically observed that our case merited thoughtful attention by all African nations. This is well said, as I remarked, but is it not logical that the aim of African leaders meeting should be to fight jointly against colonialism in Africa, against neo-colonialism and to find a basis for a healthy African unity and perpetual co-operation.

I also managed to talk to Mr. Oginga Odinga, KANU's Vice-President. He showed much concern especially on hearing that I was going to solicit support for the South. He told me that a Sudanese delegate to the Summit Conference had informed him that a Sudanese Luo brother of his was being detained by the Ethiopian authorities for fear that he might assassinate President Abboud.

On my arrival at Addis Ababa, I met my fellow delegate to the Conference, Mr. Alphonse Malek. He is a young man from Tonj district who has been domiciled in the Ethiopian Empire for four years. Mr. Malek is the President of the Southern Sudan Plebiscite Supporters in Ethiopia. To my delight, I found that Mr. Malek had already done tremendous effort in distributing copies of the SANU's prospective petition to the U.N.O., to nearly all Black African States secretaries. Mr Malek then told me how on two occasions, he had met and spoken to delegates and journalists from various Black African nations. On one particular occasion Mr. Malek found all Black African journalists assembled during a Ghanaian party at Iteque Hotel. Arab journalists including those from the Sudan were absent. There was no explanation, but he later heard from the speaker, "We are proud of our colour and we still have to make it more respected and recognised internationally". When Mr. Malek had introduced himself as a Southern Sudan political refugee, all the journalists emphatically pledged full support for our case, wishing their governments would do the same.

This occasion was a prelude to all other contacts that Mr. Malek was to make later. In all, Mr. Malek was able to present our case to nearly all African Foreign Ministers who substantially promised support for the South.

While at Addis Ababa Mr. Malek heard various rumours and reports which illustrated the position of Sayed Santino Deng, the only Southerner in the Council of Ministers. While these reports in no way originated from Sayed Santino himself, we believe that they are well founded. In particular, it is said that Sayed Santino opposed the proposal making the Christian Sunday into a normal working day in the Sudan. Sayed Santino opposed the proposal so much that President Abboud had to refrain from endorsing it. It was only after Hassan Bashir Nasser had sent a threatening letter to President Abboud that the latter summoned Sayed Santino and sought his consent for what he called "a matter of life or death" in case he did not sanction the decree. The proposal was then put for the majority vote which naturally ended in favour of Hassan Bashir. When Sayed Santino was out-voted he made this remark "If the proposal is carried out it will definitely bring a crisis", whereupon Hassan Bashir exclaimed "Supposing it brought on a crisis, would you be involved personally?" and Sayed Santino replied "Perhaps I would not be involved physically, but I would be mentally and morally!" The other Northerners simply laughed and left the President to deal with the matter.

This attitude illustrates to what extent the government of Abboud has disappointed all Southerners even Sayed Santino Deng whom the Southerners regard as a yes man.

To conclude, although the case of the Southern Sudan was not officially discussed at the Addis Ababa Summit Conference, we believe that the enthusiasm with which it was received by many African delegates and their subsequent promise in support, shows that this case is not only a purely Sudanese concern but for all Africans in their concept of Africanism.

SITUATION OF THE REFUGEES IN ETHIOPIA

Like the Congo and Uganda, the number of Southern refugees escaping into Ethiopia, has constantly been increasing. Most of them are from Upper Nile Province, but there are also others from both Equatoria and Bahr El Ghazal Provinces. Notable among the refugees in Ethiopia are: Paul Anade, graduate, American Commercial High School; Simon Morris, Faculty of Arts, University of Khartoum; Joseph Otho and Ayiya Agoda, both from American Commercial High School; James Biliu and James Jok, Primary School teachers. Most of the entered Ethiopia during the first six months of 1963.

THE SOUTHERN SUDAN TODAY:

The Political Situation 1963

In the opening article of this magazine, we dealt with the factors that led to the independence of Northern and Southern Sudan since 1948 up to August 1963, in the Report of the Commission of that year. We shall recall that the Northern Sudanese were in a difficult political situation prevailing when the Sudanese governments have been formed.

What we can see is that the Sudanese have machine-guns and we have enough and that the Arabs have an Inquiry, that the problem is political. Today, the Sudan government is an instrument in bringing about Christianity, has unavoidably become difficult to suppress a revolution, and indeed a hard job for the Sudanese to be maintained by perpetual war. The Sudanese would prefer separation from a united Sudan if a federal conflict. They maintained the demand for independence only after the parliament on the 19th December 1955, Sudan for federation should be a constituent Assembly. The subversive obstructionism of Northern Sudan.

As Professor Wheare has said, "the problems in the world to the same time to introduce a situation of clashes and facilitate a solution of these two ends," (Feasible gesture of Southern Sudan to be set aside even when semblance of the National Constituent Assembly whose proceedings over put an end to a revolution left with no choice but to self-determination.

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THE SOUTHERN SUDAN TODAY: A TEST CASE IN AFRO-ARAB CO-OPERATION II

The Political Situation 1956-1963

In the opening article in this series, published in the first issue of this magazine; we dealt with the historical background and in particular with the factors that led to the abandonment of the separate development of Northern and Southern Sudan. The political situation in the Sudan since 1948 up to August 1955 and thereafter, is adequately covered in the Report of the Commission of Inquiry into the political disturbances of that year. We shall readily quote from that report, to show that if the Northern Sudanese were not in the Southern Sudan as rulers, the political situation prevailing today would have been avoided. The successive Sudanese governments have refused to learn from the tragic events of 1955.

What we can see is that they have decided that whatever happens they have machine-guns and we have not. We thought the blood bath of 1955 was enough and that the Arabs would heed to the findings of the Commission of Inquiry, that the problem of the Southern Sudan is not religious but political. Today, the Sudan government's policy of using Islam as a political instrument in bringing about its desired ends and the suppression of Christianity, has unavoidably added the religious factor. It is indeed very difficult to suppress a racial and religious group, territorially based, and indeed a hard job for those who see the unity of the Sudan to be maintained by perpetual subjugation. Since 1947, though the Southern Sudanese would prefer separate nationhood, they were prepared to remain a united Sudan if a federal solution was accepted for the North-South conflict. They maintained this position since self-government and voted for independence only after a resolution was unanimously passed by Sudan parliament on the 19th Dec 1955, which states that the demand of Southern Sudan for federation should be given "full consideration" by the Constituent Assembly. The subsequent events have proved the dishonesty and obstructionism of Northern Sudanese.

As Professor Wheare has rightly stated, "one of the most urgent problems in the world today is to preserve diversities.... and at the same time to introduce such a measure of uniformity as will prevent clashes and facilitate co-operation. Federalism is one way of reconciling these two ends," (Federal Government 3rd edn p.15). The generous gesture of Southern Sudanese, calling for federal relationship was bashed aside even when semblance of democratic institutions existed in 1957, by the National Constitutional Committee and subsequently by the Constituent Assembly whose proceedings were boycotted by Southern M.P.s. The army take-over put an end to a freely negotiated settlement, and the Southerners are left with no choice but to fight for freedom and to exercise their right to self-determination. The Southern spokesman, in a speech delivered

"Voice of Southern Sudan"
119 Ledbury Road,
London, W.11.

We apologise to our readers that the address we have used up to now was effectively unoccupied. From henceforth the above shall be our address.

Any donations (from ten shillings upwards) that you would send towards the cost of publication will be gratefully acknowledged.

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CORRECTIONS

Please note the following typing mistakes:

Page 2 para. 1 line 9 read "from" not "for."
" " " 1 " 12 "released" after "immediately"
" 3 " 3 last line but one, "being" not "be"
" 5 "Mr. Jomo Kenyatta"
" 6 & 18 "threats" not "treats"
" 7 last line but one "37" not "35"
" 8 (d) "Rufata"
" 15 para. 1 & 2 "commission" not "commision"
" 19 top line "was" before "jailed"
" 21 para. 2 "tactics" not "tacit"
" 22 para. 1 line 6 "relived" not "relieved"

before the Constituent Assembly foresaw the dark future when he said "The South will at any moment separate from the North if and when the North so desires, directly or indirectly, through political, social and economic subjection of the South." This speech was delivered in 1958. The political, social and economic subjection of the South by the North is now beyond dispute. They rule today by sheer might of arms.

Since the revolt of August 1955, the policy of Sudan government in the South has been based on fear than reason. They fear the consequences of losing power and this seems to have led to paralysis in their thinking process and made them blind to experiences of other countries, in particular Algeria, that the use of force is temporary. If the French army, much better equipped could not prevent the F.L.N. from winning independence for Algeria we do not think the Sudan army can do better. This policy is marked by rigorous oppression of the African people and complete stagnation of economic development. All the Arab governments that have ruled so far down to the present military junta, have kept the same policy with respect to the Southern Sudan, based on six major targets:-

- 1) To keep the South in a united Sudan at all costs irrespective of means
- 2) Not to develop the South while there is still a certainty that it may break away.
- 3) To break the link between Southern Intelligensia with the Southern public, by keeping the former in the North and carefully watching those in the South.
- 4) Keeping Southerners out of defence and security forces as much as possible. Meanwhile no effort is spared in finding fault with those who had joined these forces before the outbreak of the 1955 revolt and immediately thinning them out.
- 5) Forcing the Southerners to relinquish all their habits and ways of life in preference for Arab culture and ways of life.
- 6) Keeping the South out of contact with the outside world.

All these policies are aimed at creating a subservient Southern people ready to bow to the wishes of the Arabs who have no interest in their well-being and progress. Though it is difficult to deal with various aspects of the problem separately, we shall confine ourselves here to the political oppression and shall deal with the political situation as reflected in many walks of life.

CIVIL LIBERTIES

(Detailed account on religious discrimination has been given in the 2nd issue of this magazine. We here refer to religion being used as a target to bring about political oppression in the Sudan today).

a) Freedom of Religion: At present the official religion of the State, is Islam. Religion now plays a big and very sensitive part in

the politics of the co and promotion of State Christians, the rest of Sudan government now s effort and time is bei Islam, regardless of n success, instead they policy aimed at Islam One, a policy of inte Islamic teachers has Religious Affairs(Isl religious instruction Ten such institutions these institutions is a fraction of the ch yearly are left with Learning" be he Chri

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- a) By taking over t from former sites - contact with the ch prevent missionaries
- b) By adopting a p aries and deportin standing of such d priest who entered instruction of the instructions. He place of worship. on appeal. Never missionaries simi
- c) By abolishing Islamic rest-day,
- d) Lastly but not ation has now bee

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the politics of the country and their well-being, e.g. appointment and promotion of State officials. Most literate Southerners are Christians, the rest of the people have no formal religion and as the Sudan government now sees unity of State in the unity of religion, no effort and time is being lost in converting as many Southerners to Islam, regardless of means used, but these policies have not met with success, instead they have aroused hostility and active resistance. The policy aimed at Islamization is carried out in two significant ways; One, a policy of intensive propagation of Islam, by government payed Islamic teachers has been put into effect under the Department of Religious Affairs(Islamic). Mosques and Islamic institutions for purely religious instruction have sprung up in the principle towns in the South. Ten such institutions have been built in the last three years. Entry to these institutions is open to all, but to ensure a regular yearly entry, a fraction of the children who leave the academic elementary schools yearly are left with no alternative but to go to these for "Higher Learning" be he Christian or not.

Secondly, suppression of Christianity: The propagation of Christianity has been since the turn of the century in the hands of Christian Missionaries who have done notable work in education and medical work in the Southern Sudan. We have both Protestant and Catholic Missions. The growth of Christian church is seen by those who make policy in the Sudan as a retarding factor and a major threat to the unity of the Arab North and African South. To prevent further propagation of Christian faith a number of tactics have been devised by the Sudan government; notable among the tactics are:

- a) By taking over the Christian mission schools in the South; moving them from former sites - in case of elementary schools - to prevent current contact with the church and Christian influence in general, and finally to prevent missionaries from teaching religion in them.
- b) By adopting a policy of constant fabrication of cases against missionaries and deporting them whether they are found guilty or not. One outstanding of such deportations for bogus reasons is that of a Catholic priest who entered an Islamic school to ask for a Christian boy, on the instruction of the boy's parents, in order to give Christian religious instructions. He was charged for and convicted of trespassing on a place of worship. This frivolous charge was contemptuously dismissed on appeal. Nevertheless, the priest in question was deported. Two other missionaries similarly acquitted by Wau court were expelled after acquittal.
- c) By abolishing the Christian Sunday in the South and making Friday, the Islamic rest-day, the official religious resting day of the week.
- d) Lastly but not least, this intolerance to Christian religious propagation has now been crowned by the ignominious Missionary Society Act of

1962. In essence, the contents of the Act mean that the Arab authorities will from the time of the publication of the Act, make it impossible to propagate their religion in the Sudan, while the propagation of Islam is left not only unfettered but carried by the State with public money. The annual budget of the Department of Religious Affairs as given in the Sudan Almanach of 1962 has doubled since 1958. It was £s. 173,222-- in 1958/59 and £s. 284,950.-- for 1960/61 and £s. 328,165-- for 1961/62. This shows the importance the Sudan attaches to the use of Islam for its political purposes.

Under the new Act, for any person to teach Christian religion be he Sudanese or a foreigner, he has to obtain a licence from the Minister of Interior.(s.3). The licence if granted will specify the area and duration of his operations. It is valid up to one year and may be withdrawn or its renewal may be refused at the discretion of the Minister(s.5 & 6). The Act does not say cowardly enough that it aims at forestalling the further spread of Christianity, but whoever reads the Act will be left with no doubt as to its target. For obviously it could not be aimed at Islam the State religion, the propagation of which is not regulated by law let alone its control. Though large numbers of missionaries have been expelled since 1956, the implementation of this Act since November 1962 has resulted in the mass expulsion of 150 missionaries after a number of them have undergone detention and various terms of imprisonment. The consequences of the Act led to an uproar throughout the world and brought to light the heinous policies of the Sudan government. If the Sudan government had the courage to face world opinion, it would not hesitate to expel the missionaries in mass. However this action would not help to solve the problem.

OTHER FREEDOMS

Though the normal democratic freedoms are non-existent in the whole Sudan; in the Southern Sudan the populace is kept constantly scared by police and military treats. Most if not all, the prominent Southern intellectuals are marked by the members of terrorizing police service rivalling only the Nazi Gestapo in its treachery to humanity. Whatever these secret police say is accepted in court as self-evident and not subject to further investigation, except occasionally after an appeal to Khartoum which is hardly ever granted. In fact what Khartoum policy maker do is to grant their man on the spot full powers of action and interfere only when it becomes evident that the consequences of such action will arouse unnecessary outside concern. In 1957, the security authority in Western Equatoria burned 700 houses and huts without prior consultation with Khartoum. After many demonstrations in the South as well as Khartoum, the government decided to compensate the victims, but the criminals responsible for this barbarious plunder and arson were

not punished or reprimanded. To whenever the inhabitants are suspected rebels or are accused of harbouring followed by confiscation of live result of this mass exodus of Southern Uganda, Ethiopia and Central Africa a police state not different from the Sudan army is now centred in the Air Force has been temporarily

Anybody who has been to Sudan will notice the incongruity between the Sudanese platform and their action, their amorality in deeds. Sudan government pledged their support for the independence of Southern Sudan as those committing the atrocities. We know this pledge is only paid lip service. We have to remind our African brothers that it is not a white man's monopoly and that they should not depict Arab imperialism. The Sudanese are disregarding fundamental and in clear and concrete terms in maintaining Algeria within its borders, she likes it or not, shall see. Why have hundreds of students chosen to live the life of revolutionaries to poverty and misery? Today half of the Southern Sudanese are in Tanganyika and Ethiopia, and

It is not possible to give a full account against African of Sudan but we shall give the famous case of the 12 who were charged and convicted on a Christian Sunday. Following the students of Rumbek Secondary School who were producing of work on Sunday, three of their leaders were arrested. Dogale, a Sudanese priest, was the master minding the protest. The imprisonment ranging from

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not punished or reprimanded. Today, the burning of villages continues whenever the inhabitants are suspected of being sympathetic with the rebels or are accused of harbouring them. The burning is usually followed by confiscation of livestock, property and mass arrest. The result of this mass exodus of Southern refugees into the Congo, Kenya, Uganda, Ethiopia and Central African Republic. The Southern Sudan is now a police state not different from Angola or South Africa. Half of the Sudan army is now centred in the South, while the headquarters of the Air Force has been temporarily transferred to Juba.

Anybody who has been to Southern Sudan cannot fail to confirm the incongruity between the Sudan government's ideals preached on the world platform and their action, their profession of ethics in words and their amorality in deeds. Sudan government, at the Addis Ababa Conference, pledged their support for the liberation of Angola and South Africa while following the same policies and committing the same crimes in the Southern Sudan as those committed against the Angolans and South Africans. We know this pledge is only propaganda to divert the attention of African States from atrocities committed against the Negroid people of the Sudan. We have to remind our African brothers that colonialism is not essentially a white man's monopoly and that the events in the Southern Sudan clearly depict Arab imperialism. The North claims nationhood over the South, disregarding fundamental and apparent differences. France once claimed in clear and concrete terms nationhood over Algeria, but has she succeeded in maintaining Algeria within the union? Similarly, the North, whether she likes it or not, shall see the South constitute a separate nation. Why have hundreds of students and villagers fled the Southern Sudan and chose to live the life of refugees, to live as destitutes and expose themselves to poverty and misery, if conditions were good for them at home? Today half of the Southern student body have left the country, at present there are about 600 of them living in refugee camps in the Congo, Uganda, Tanganyika and Ethiopia, are these children mad?

It is not possible to enumerate all instances of obvious discrimination against African of Southern Sudan even before courts of justice, but we shall give the famous trial of Rumbek Secondary School students who were charged and convicted for protesting against the abolition of Christian Sunday. Following a decree of the military government in 1960, the students of Rumbek Secondary School made a protest against the introduction of work on Sunday, which was hitherto a Christian resting day, three of their leaders were arrested together with their father Paulino Dogale, a Sudanese priest and former M.P., the latter was charged with master minding the protest, both were tried and sentenced to terms of imprisonment ranging from 10 to 12 years.

Furthermore, a leading Southern politician and ex-M.P. Mr. Dominic

Joseph Muorwell, jailed arbitrarily for a ten year term of imprisonment for very obscure political reasons which remain elusive to this date. He was suddenly released in 1962, by order from President Abboud. Mr. Muorwell is now in the Congo, holding the post of Vice-President of SANU.

These examples are quoted not to infer that there should be no law, or that if the alleged crimes were committed by Northern Sudanese there should be no punishment of action taken against them. No, indeed, while such protests against the army regime may be punishable in the North, the difference lies in the double degree of severity in punishing similar crimes in the South. Where a Northern student, who joined in a protest, in a strike or the like would simply be lashed and left to carry on with his studies, or would be dismissed from school, a similar act by a Southern student would certainly cost him a number of years in prison. Northern Judges, who man the courts like the military administrators and the security forces, regard Southern defendants as "enemies" and it is upon this tacit collusion or understanding that the entire judicial system works in the Southern Sudan. Once a Southerner is arrested, on information or trumped charges of the secret police, a verdict of guilty is inevitable. The sentence is usually decided beforehand and the true purpose of the trial is to camouflage the arbitrary nature of arrest and imprisonment. If formal charges cannot be raised against the desired victim, he can be detained under the Preventive Detention Act indefinitely.

Another important weapon of oppression today is restriction to domicile. The Southern Sudan remains a "Closed Districts Area" under the Closed Districts Ordinance. No foreigner can enter the South without special permission from the government. But worst of all, the South is being made a Closed District for the educated Southerners. Almost all Southern civil servants have been transferred to the North, the motive of such an act is as the government claims, to give Southerners a chance to learn Arabic. Southerners like many other Africans learned English without having gone to England or to the U.S.A., the real reasons guiding the move are:

- 1) To break the link between Southern Intelligentsia and their people.
- 2) To keep the Southern Intelligentsia ignorant of the maladministration of the Southern public.

Southern civil servants of influence are transferred to the North if the secret police fail to plant a crime against them. Any self-employed person under the Defence of Sudan Ordinance, can be deported from the South and placed under restricted residence elsewhere. Hence, in October 1962, the only Southern advocate, Mr. Joseph Ukel Garang, was prohibited from practising in his own home town of Wau and then

in the whole of Sudan. He Ukel's appeal directly to Wau, but he has been restricted even his parents in government has wide powers even in one's own utter blindness and stupid refusing to benefit from powers.

There is another problem including high officials, Intelligentsia as half-educated, a matter of opinion. In nations with a very low to gain the confidence educated, half educated in Southern Sudan is not regarded as such, and gain the confidence of (Southern Sudan Disturbance) to Northern authorities any notice of it. As of colonialism by a tribe against tribe, Southerners, but how

As Mr. Patrick of Partnership", on in the Central African attitude of the ruler one racial and cultural power it is the attitude the laws and institutions. As a matter African peoples in the Arab league and What the Sudan goes to assimilate the African language and forces of Christianity are aimed at des

No person can

in the whole of Sudan. He was then deported to the North. After Mr. Ukel's appeal directly to President Abboud, he was allowed to return to Wau, but he has been restricted to the town of Wau and cannot go to visit even his parents in their own country residence. So, the Sudan government has wide powers, whereby it can declare one a prohibited person even in one's own home. What pains every Southerner, is the utter blindness and stupidity, with regard to Southern problem, in refusing to benefit from the experience of other colonial and ex-colonial powers.

There is another point worth mentioning, some Northern Sudanese, including high officials in the administration refer to the Southern Intelligensia as half-educated. Education is a relative term and largely a matter of opinion. But experience has taught time and again, even nations with a very long history in colonial rule, that it always pays to gain the confidence of the Intelligensia, whether they are fully educated, half educated or quarter educated. The Northern administration in Southern Sudan is not colonial, but the great majority of Southerners regard it as such, and as long as that it is so it is just as important to gain the confidence of this group as the peoples living in the bush, (Southern Sudan Disturbances 1955, p.7). This finding was available to Northern authorities in October 1956 and it seems they have not taken any notice of it. As a result, the South is experiencing a worst type of colonialism by a people materially corrupt and morally debased. Using the old tacit of "divide and rule", Sudan government has been playing tribe against tribe, creating a wedge between the chiefs and the educated Southerners, but how long can they continue to play father against son.

As Mr. Patrick Keatley rightly observed in his book "The Politics of Partnership", on the racial problem between Africans and Europeans in the Central African Federation, what matters in politics is the attitude of the ruling group; and since in the Sudan as in Rhodesia, one racial and cultural group holds military, political and economic power it is the attitude of this group which shapes the society. All the laws and institutions are only an outward manifestation of the attitude. As a matter of fact, despite the presence of about four million African peoples in the South, Sudan is today a full fledged member of the Arab league and generally written of as a politically Arab country. What the Sudan government has been doing since independence has been to assimilate the African people into Arab culture by the use of Arabic language and forcible conversion to Islam with the consequent persecution of Christianity and Christians in the Southern Sudan. All these policies are aimed at destroying the African identity and cultural inheritance.

No person or group of people in the place of Southerners in the

present Sudan would willingly submit to the present relationship between the Arab North and the African South which is that of a rider and horse. We thought the dark history that characterized relationship between the South and the North, in which Southerners were victims of Arab slave trade and exploitation, would not be relieved in the modern Sudan. But, alas! the record of the last nine years of Northern administration has done nothing to remove this sordid and terrible memory but instead they have added more fuel through political slavery today. The present injustices only serve to inflame them.

In the Southern Sudan at the moment, the armed forces seem to be no longer sending their political victims to prison. People of prominence have just vanished; no one knows where they are. Notable among them are ex-Senator Luigi Ruweng; 2nd lieutenant Tafeng Ladongi and Livio Mogga, a school master. Mr Ruweng is suspected to have been killed by the Arab Secret Police. He was arrested in 1961 on false charges of having shot a person during a hunting party, after much torture in detention he was released and placed under house arrest, a few months later he was reported missing. Mr Ladongi, an outstanding figure during the 1955 army revolt, was arrested before the outbreak of the revolt and subsequently sentenced to seven years imprisonment, he was then released in June 1962, and like Mr Ruweng he was mysteriously reported missing, after the secret police failed to plant a charge on him. Mr Mogga had just returned from the U.K. after finishing a course in education, was a prospective primary school headmaster. The three men are of paramount importance and there is no wonder if the Arab security forces have killed them secretly, thus, they will no longer talk and there are no witnesses or blots. But, whether Mr Ruweng, Ladongi or Mogga are dead or not such dubious methods never solve any problem nor will they deter.

In conclusion to this general survey of the repressive political policies of various Arab governments in their bid to subjugate the African people, to destroy their ideas, their desire for freedom, for independence, their ideals and plans for building up a happy and prosperous nation within the framework of Negroid(Black) Africa, we have to remind General Abboud and his military junta that loyalty of the people cannot be demanded as a duty or by force of arms. It can only be claimed by a government that has deep roots in and endured only if it is embedded in the willing concern of its citizens.

P 103
115.1. 210

James Shau,
Addis Ababa,
6th July, 1964.

H.E. the Ambassador
of the Israel Embassy,
Addis Ababa.

Your Excellency,

I am writing this letter to ask you to help me financially because I am in very great difficulties.

I am a native of the Southern Sudan, and I came here as a refugee a week ago. Unfortunately, although I have tried my best to ask for help from different sources, I have failed completely. In fact, I have sold almost all my clothes in order to get money to buy my food.

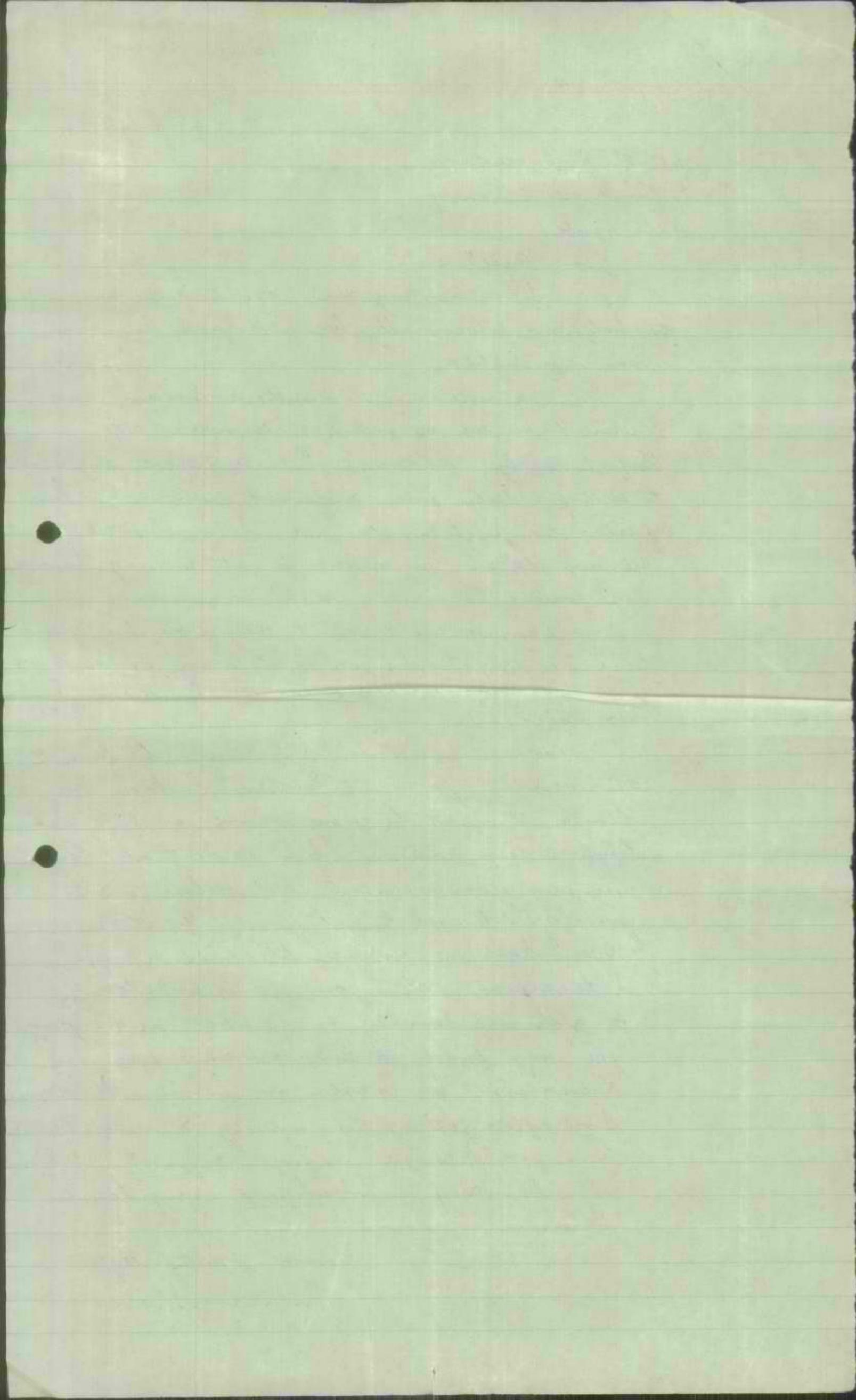
I cannot go back to my country now because the Arabs will catch me, or kill me just like the people from the Southern Sudan were killed.

Now I want to go to Kenya to be with other refugees from the Southern Sudan. In Kenya I want to join school and to get higher education. I am sure that the Kenyan government will allow me to join school and to get good education.

As I have no means to reach Kenya, I, therefore, ask you, your excellency, to give me money to enable me to pay for my food, ~~shelter~~ and for my transport by buses or lorries to Kenya. Soon after getting this money I shall leave here for Kenya. Very urgent, please.

Awaiting your urgent sympathetic help.

Yours faithfully,
James Shau



115.1.50



משרד החוץ

ירושלים, י"ז, כאייר תשכ"ד
29 במרץ 1964

סודדי ביז'טב
לכטן בלבד

ערכ/982

אל : תשגריר, אדריכל-אבי' בת

נתה: פה, מהקר

הבדון: חידרת סודראכית לתחום אתיופיה

מקודם סודדי ביז'ט וטהיטן גורע לנו כי
הסודראכית מחרידת לאתיופיה, בלי רדיות ספשלט
אדיק-אבי' בת, ייחידת הסודראכית שבלתה ספר כדרים שנדוקו
ע"י המורדים הסודראכית אתיופיה. כדרים אלה הרצבו
ఈ"כ ע"י חיל האידי הסודראכית, גם זאת ללא סטיל
רשوت ספשלט אתיופיה. בעקבות הרצזה זו חזק שגריר
אתיופיה בסודאן סודק פרט לארכן לתחייעצויות.

הסודראכית, החשטים כדרה באתיופיה בקשרים
עם המורדים, מופיעים עם זאת כי משדר יחתה ליאטב
או עכין הרצצת הכהרים ע"י התצלחות לפדי ספשלט
אתיופיה.

אם תוכלנו לחשיכלנו לבבי תוצאותיו של סכום

זה?

בברכה,

ב. ז'ולטק

מען: פ"ג

2020-11-17

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